A PHENOMENOLOGICAL STUDY OF FACULTY DEVELOPMENT EXPERIENCES: NURTURING NEW POSSIBILITIES

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It's your road, and yours alone.
Others may walk it with you, but no one can walk it for you.

- Rumi

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Abstract

Through guided reflective practice and thoughtful exploration by trained facilitators during a faculty development retreat program (i.e., Courage to Teach, National Great Teachers Seminar) participants have the opportunity to identify their struggles and renew their passion for their vocation. This phenomenological study sought to gain a deeper understanding of *why* faculty members chose to participate in a faculty development retreat program, *what* their perspectives and insights of their lived experiences were, and *how* they viewed their personal/professional life after their retreat experience. This study also examines whether their experiences provided them with aspects of Mezirow's 10 phases of transformative learning within the framework of adult learning theory and whether or how they integrated these retreat experiences into their personal or professional life. Participants reported the faculty development retreat provided the key elements of space-time-place, which allowed them to step away from their daily rigor with hopes of improving their personal or professional situation by learning more about themselves. The findings of this study have implications for future faculty development programs, as a model for non-traditional faculty development, as well as the deepening of connections and the nurturing of possibilities for improved work-life balance.

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CHAPTER 1

INTRODUCTION

Is the life I am living the same as the life that wants to live in me?

- *Parker Palmer*

Given the rising cost of higher education and rapid changes to include accountability, restructuring, budget cuts, and limited resources, there have been numerous studies examining the impact on personnel working in higher education (Ablanedo-Rosa, Blevins, Gao, Teng, & White, 2011; Biron, Brun, & Ivers, 2008). Whether working at a community college or a four-year institution, the role of the faculty is defined by the functions they are required to perform and the expectations of their academic institution. Often faculty struggles to balance workload pressures, achieve professional goals, and maintain personal commitments.

Business professors, Bolman and Deal (2008), suggest in their classic, best-selling book, *Reframing Organizations: Artistry, Choice, and Leadership,* that "organizations can frustrate and exploit people," and therefore, "work often has so little meaning that jobs offer nothing beyond a paycheck" (p. 7). The authors further argue that people often find themselves suffering in mindless drudgery and construct their own psychic prisons in which they lock themselves (Bolman & Deal, 2008).

World-renown author, Dr. Parker Palmer (2007) states that many educators teach for "reasons of the heart, animated by a passion for some subject and for helping people learn. But many of us lose heart as the years of teaching go by" (p. 17). Faculty may notice that their passion for providing a positive guiding influence on students has been overshadowed by eroding aspirations; and their energy drained by day-to-day demands and complex challenges

(i.e., teaching overload, promotion, tenure). To paraphrase Palmer (2007), faculty who thought they were joining a community of scholars suffer the realization they are in distant, competitive, and uncaring relationships with colleagues and students.

Faculty members often give their time and energy wholeheartedly to aid students and their issues, but who aids them? Over time, how do faculty members maintain their passion for their vocation? How do they continue to inspire themselves so that they can inspire others? How do they stay connected to who they are and the work they do? How do they sustain themselves? What are the stories of our faculty – their hopes, their concerns, and their fortitude, in the struggle to sustain their passion for teaching?

How do faculty development programs meet the needs of faculty toiling in the halls of academe? What is the impact of faculty development efforts on those who struggle to juggle their personal and professional lives and sustain their passion for the work they do? This study reinforces the need for research focusing on today's faculty in higher education and understanding the intersection of their personal and professional lives, and the work-life balance they strive for continuously.

Overview of the Chapters

Chapter one introduces the background of the study by providing the importance of the topic – faculty. Chapter one also provides the problem statement, the purpose of the study, research questions, significance of the study, theoretical framework, and key terms. Chapter two provides a review of the literature covering adult learning, transformative learning theory, faculty development and faculty stressors, which forms the basis for this study. The later part of chapter two provides information about two nationally recognized faculty development off-campus

residential or retreat programs (hereafter referred to as retreat programs). Retreat sessions are held away from the normal workplace (Cranton, 1996) and provide faculty with professional development opportunities. Chapter three includes a detailed explanation of the qualitative method that was used to collect, organize, and analyze my data. Chapter four provides the findings of my study, and chapter five discusses those findings in relation to the research questions, literature, and theoretical framework; and the implications and conclusion to my study.

Importance of the Topic

As professionals, the faculty is programmed to focus on the bigger picture of student development and learning outcomes, while meeting the demanding requirements for teaching, service, and research. Due to conflicting priorities and high stress, faculty may become discouraged or disillusioned, and maintaining balance may seem elusive. Studies have shown that stress is a problem of alarming proportions among higher education personnel (i.e., faculty, administrators, staff) due to fluctuating student enrollments, massive human resource cuts, and organizational restructuring (Biron, Brun, and Ivers, 2008).

Stress is a critical factor in higher education that cannot be ignored. Thus the welfare of faculty, especially if they are struggling with an imbalance between stressful work demands and resources they have for coping with them, can have serious consequences on students, colleagues, and family members with whom they interact on a daily basis (Wood & McCarthy, 2002). The disassociation from work life along with events that trigger stress among faculty is of particular importance since the quality of faculty work life contributes to the quality of higher education (Astin & Astin, 1999; Gappa, Austin, & Trice, 2007; Shuster & Finkelstein, 2006).

Stress in Higher Education

The wind is shifting – *change* is inevitable and so too are the tensions that accompany these changes within the entire American higher education system. Due to the shifting environmental forces affecting areas such as diversity of the faculty workforce, scope of faculty responsibilities, and the expansion of new technology, can lead to a plethora of challenges for the academy as higher education is being pushed in new directions to transform (Gappa et al., 2007; Newman, Couturier, & Scurry, 2004; Platter, 2008; Shuster & Finkelstein, 2006).

This has affected the academy by challenging traditional institutional missions and shifting the contours of their organizational structures (Gappa et al., 2007). For example, institutions may begin to appear more corporate in their outlook as they respond to fiscal pressures. Out of necessity to implement strategies involving budget reductions and cost-containment, the institution may actively pursue more donors or engage in aggressive grant seeking (Gappa et al., 2007). Institutions may strategically consolidate units or eliminate less popular disciplines. This effort may alter the allocation of faculty positions, and depending on whether the vacant faculty position is filled, reallocated, or replaced with a temporary hire, this could potentially impact on the composition of the faculty, workload responsibilities, and the resulting stress level.

Due to the "accelerating pace of market-driven and technology enabled innovations," Shuster and Finkelstein (2006) identified the convergence of four factors or megatrends that will forever change higher education learning and its faculty in their book, *The American Faculty: The Restructuring of Academic Work and Careers* (p. 5).

These economic megatrends affecting the Academy, according to the Shuster and Finkelstein (2006) are said to be:

- unpredictable, nonlinear, uniquely rapid changes over brief time frames;
- shifts in the structural economic foundation, which creates radical changes in its functional rules;
- changing society's views on higher education; and
- increasing focus on the public investment in higher education and expanding movement towards privatization.

Shuster and Finkelstein (2006) characterizes these megatrends (i.e., powerful economic forces and its velocity acting in concert) to be, in aggregate, a catalyst for radical change. In response to the shifting environmental forces, there has been an ongoing reorganizing within higher education such that, "we are on the edge of an unprecedented restructuring that is changing the face –indeed, even the very meaning – of higher learning" (Shuster & Finkelstein, 2006, p. 3).

In their book, *Rethinking Faculty Work: Higher Education's Strategic Imperative*, Gappa, Austin, and Trice (2007) identified four significant forces creating challenges for the academy. The forces are fiscal constraints and increased competition, accountability and shifts in control, growing enrollments and the increasing diversity of students, and the rise of the Information Age along with expanded use of new technologies to facilitate learning (Gappa et al., p. 7). Change within the academy can be viewed as a positive opportunity to improve learning, broaden access, or focus on resource efficiency. However, if it is not skillfully

structured with thoughtful strategic interventions (by government, the market, and growing competitions) we risk distorting the purposes of higher education (Newman et al., 2004).

What is often overlooked in the academy is the effect these challenges have on faculty well-being and whether there is increased stress created by problems faced by higher education institutions. Kelchtermans (2004) challenges us to consider that certain events function as 'turning points' in which teachers are forced to react by reassessing their ideas or opinions, or changing elements of their professional behavior. Furthermore, these events can be seen as "powerful triggers of professional learning because they 'touch' a teacher's professional self . . ." (Kelchtermans, 2004, p. 225).

Palmer (2007) espouses that teaching has three entanglements. The first is the complex subjects that faculty teach, in which much of their time may be devoted to reading and research to remain current in the field. The second are the students, an even more complex issue in our attempt to see them as *whole* individuals and respond to them wisely. The third is the *self* or *soul* – this emerges from our inwardness, for "we teach who we are" (p. 3). Soul, in this instance, is interpreted as a "deep calling to the work of higher education, an abiding presence of inner calm and passion for the work, and a universal sense of belonging to the communal pursuit of some ideal or concept greater than oneself" (Michalec & Brower, 2012, p. 16).

Hargreaves (1998) states:

> It is not just a matter of knowing one's subject, being efficient, having the correct competencies, or learning all the right techniques. Good teachers are . . . emotional, passionate beings who connect with their students and fill their work and their classes with pleasure, creativity and joy (p. 835).

Palmer (2007) contends that "knowing my students and my subject depends heavily on self-knowledge" and "when I do not know myself, I cannot know who my students are …. when I cannot see them clearly, I cannot teach them well. When I do not know myself, I cannot know my subject" (p. 3). Palmer (2007) further elucidates, "whatever self-knowledge we attain as teachers will serve our students and our scholarship well. Good teaching requires self-knowledge: it is a secret hidden in plain sight" (p. 3). This study focuses on faculty development programs that work to increase that self-knowledge.

Faculty Development

According to Freedman (1973), *development* requires "a heightening of self-awareness, an increase of autonomy, and a broadening of perspectives on the world" (p. ix). The author further contends that if "faculty better understand themselves and their social and organizational situation . . . . such knowledge will make them better teachers, better researchers, better educators generally" (Freeman, 1973, p. ix).

The concept of professional development according to Muijs, Day, Harris, and Lindsay (2004) can encompass a wide variety of approaches and teaching and learning styles - inside or outside of the workplace and have different goals. Although the nomenclature has yet to garner consensus among the professional community, faculty development programs have been undergoing transformation over the past five decades as a quickly maturing field with the support and efforts of dedicated professionals (Austin & Sorcinelli, 2013; Gillespie & Robertson, 2010). For the purpose of this study, I will use the traditional term faculty development throughout.

The term *faculty development* may seem rather innocuous to a person. It may be simplistically perceived as an orientation session, training to improve teaching skills or a

necessity for re-certification. However, within the academy, the field of faculty development, inclusive of both instructional and organizational development, is quite complex. Educational development support centers (e.g., Centers for Teaching and Learning, Office for Research) have emerged to provide a myriad of support services, leadership, and counsel on college and university campuses across the nation (Cochrane, 2013, Gillespie, Hilsen, & Wadsworth, 2002; Gillespie & Robertson, 2010) to address faculty development.

When faculty possess clear professional identities with clarified intrinsic and extrinsic rewards for their work, research indicates they experience more job satisfaction and expand and develop their own teaching repertoires (Joyce et al, 1998 as cited in Muijs, et al., 2004). A key aspect to providing effective faculty development, contends Muijs et al., (2004), is to find a good match between the individual's needs and a useful and relevant program.

This is not an easy endeavor since faculty are unique in the way they think and feel. Additionally, they are influenced by their biographies, social histories, working contexts, colleagues, instructional preferences, identities, and the broader sociopolitical cultures (Day & Sachs, 2004). The shifting environmental forces impacting higher education and the resulting changes, according to Hargreaves (1998), "do not just affect teachers' knowledge, skill and problem-solving capacity. They affect a whole web of significant and meaningful relationships that make up the work of school and that are at the very heart of the teaching and learning process" (p. 838).

Given the significant forces creating challenges for the academy, what impact do faculty development programs have on our faculty's well-being? Are there faculty development programs that can help faculty to identify and reduce stress? Can faculty development programs

help to create a symbiotic relationship between institutional needs and the needs of individual faculty members?

Statement of the Problem

Stakes are high for the future of higher education if we choose to ignore the prevailing winds of change and continue operating status quo (Gappa et al., 2007). While some institutional efforts are being made to *adjust* to the environmental forces such implementing a hiring freeze, offering online or hybrid classes, hiring part-time lecturers, curtailing professional development, cross-listing courses, and increasing class sizes to name a few, these are temporary and at best a coping mechanism. The changes implemented are far from being a cure to the challenges faced in higher education and require a unified, collective rethinking from all stakeholders to create a strategic call to action (Gappa et al., 2007, Shuster & Finkelstein, 2006).

There is no question that these challenges have a significant impact on key components of the professoriate, thus affecting the nature of their position, scope of their responsibilities, composition of their workforce, and their ability to serve the diverse student body at their institution (Gappa et al., 2007; Shuster & Finkelstein, 2006). As faculty members begin to see themselves as just another part of the academic workforce – a supply chain – how do they renew the eagerness and excitement that attracted them to education in the first place?

Drago-Severson (2004) suggests that coping effectively with today's rapidly changing economic, social and technological demands will require far more than simply learning new skills. "Informational learning – new skills and information, adds to *what* a person knows, whereas transformational learning changes *how* a person knows" (p. 19).

Transformative Learning is an "approach to teaching based on promoting change … where educators … critically question and assess the integrity of their deeply held assumptions about how they relate to the world around them" (Mezirow, Taylor, and Associates, 2009, p. xi). In the 1900's, staff development, according to Slepkov (2008), focused primarily on teacher development involving Mezirow's first two kinds of learning – instrumental (e.g., specific skill development) and dialogic (e.g., learning together in search of understanding) (p. 86). Slepkov (2008) argues the need for Mezirow's third kind of adult learning in which the educator is provided with experiences that encourage self-reflection with an emphasis directed toward authentic professional growth**.**

Professional growth and faculty development encompass a multitude of traditional adult learning opportunities (i.e., orientations, college courses, workshops, how-to books, conferences) to foster professional competence for a variety of purposes (e.g., recertification, career advancement, information updates, knowledge or skill enhancement) (Cranton, 1996; Rebora, 2011; Schubert, 2007). Additionally, professional development and training is not without criticism over cost, vague goals, and lack of research data indicating beneficial outcomes that outweigh cost (Rebora, 2014). For some, professional development and training is often viewed as "nothing more than an inconvenient requirement mandated by a regulatory agency….or proposed as a 'quick fix' to remedy a problem that is creating current concern" (Schubert, 2007, p. 53).

Ideally, faculty training and development should represent a genuine commitment to personnel as a process – not a one-time event, but an authentic agent of change to create a caring, transformative campus culture (Schubert, 2007). For meaningful change to occur in a way that is

authentic, Slepkov (2008) states that focus must be on "tasks meaningful to and specifically chosen by the teacher" (p. 85). Chadsey and Jackson (2012) contend:

> When people connect who they are with what they do, the seeds of transformation are planted in their lives and the lives of those they touch. When those people join with each other, transformation becomes a possibility in the larger world (p. 11).

From community colleges to large research universities, research studies (Astin and Astin, 1999; Biron, Brun, and Ivers, 2008; Wood & McCarthy, 2002) indicate faculty are under a great deal of pressure to maintain a balance among conflicting personal and professional priorities. What faculty report is an "inability to manage their time, along with imbalances between their work and family" (Rice, Sorcinelli, & Austin, 2000 as cited in Gappa et al., 2007). Study findings in 2004 by Ward and Wolf-Wendel (as cited in Gappa et al., 2007) revealed faculty struggles with work and family during the probationary period, and women in particular are disadvantaged with additional challenges of their biological clock, pregnancy, childbirth, and family obligations, which contribute to their stress. Gappa and Leslie's (1993) study of eighteen colleges and university part-time faculty revealed feelings of anger and frustration about their "second-class status and the lack of appreciation for their efforts" (p. 92, as cited in Gappa et al., 2007). The mitigating result in studies such as these may indicate an erosion of aspirations and loss of passion for their work.

Emotions, Hargreaves (1998) writes, "are at the heart of teaching" and emotions are "dynamic parts of ourselves, and whether they are positive or negative, all organizations, including schools are full of them" (p. 835). Hargreaves (1998) provides four interrelated points to support his statement, which are: "teaching is an emotional practice, teaching and learning involve emotional understanding, teaching is a form of emotional labor….teachers' emotions are

inseparable from their moral purposes and their ability to achieve those purposes" (p. 838). Without passion for their vocation or a countervailing renewed vision, what happens to the future of our educators and the lives they influence?

Purpose of the Study

This study was conducted to deepen understanding of the experiences of higher education faculty who participated in one of two faculty development retreat programs (i.e., Courage to Teach, National Great Teachers Seminar). My primary purpose for conducting this study was to further my understanding of *why* faculty sought to participate in a retreat program, *what* were their perspectives and insights of their lived experiences, and *how* they viewed their personal/professional life after the retreat program. Additionally, I wanted to know whether and how they integrated the retreat experiences into their personal or professional life, and whether they experienced any level of transformative learning.

This study explored participants' experiences with two nationally recognized faculty development retreat programs – the Courage to Teach® (CTT) and the National Great Teachers Seminar (NGTS). These retreat programs offer opportunities, away from the normal worksite, for faculty to slow down, feel assurance of safe space, engage in reflective practice, focus on the relational, emotional, and the personal and professional aspects of their work-life balance, while gaining a source of community support with the intent of renewing their passion for their vocation or reenergizing their interest in their academic field (Geil, 1991).

Engaging in a phenomenological study of higher education faculty, who participated in one of the two retreat programs, allowed me to capture and understand the essence of their lived experiences through the use of their textural descriptions (what they experience) and

structural descriptions (how they experience), in addition to learning about them (who they are) through their stories (Creswell, 2007, p. 60).

Research Questions

For this study, my guiding research questions are:

Question 1: What do higher education faculty report about why they seek retreat programs?

Question 2: What experiences do higher education faculty report they have had from participating in a retreat program?

Question 3: How do higher education faculty view their personal/professional life after participating in a retreat program?

Significance of the Study

Today's multiple demands within higher education require far more than simply learning a new skill or updating our knowledge. Palmer (2007) writes:

> The question we most commonly ask is the "what" question – what subjects shall we teach? When the conversation goes a bit deeper, we ask the "how" question – what methods and techniques are required to teach well? Occasionally, when it goes deeper still, we ask the "why" question – for what purpose and to what ends do we teach? But seldom, if ever, do we ask the "who" question – who is the self that teaches? How does the quality of my selfhood form – or deform – the way I relate to my students, my subject, my colleagues, my world? How can educational institutions sustain and deepen the selfhood from which good teaching comes? (p. 4).

This research was motivated by the desire to deepen understanding about how faculty development programs can create a safe space for self-reflection, authentic professional growth, and learn ways to bring meaning making into their faculty personal and professional lives (Slepkov, 2008). This study also examined whether participants in a faculty development retreat program found creative ways to implement what they have learned on their campuses, as part of

the opportunity for their own continued professional learning. Have faculty introduced innovative changes to their schools to help sustain and deepen the selfhood of their students or colleagues? Have faculty deepened their connections to their inner 'self' after the program was completed? What is the nature and importance of those connections between self and others? Have faculty reconstructed a more meaningful way of knowing that is different from their old habits of mind? Given the learning process that occurred, what new possibilities have now opened up?

By allowing the voices of the faculty to be heard, we can begin to qualify ways in which faculty development retreat programs help faculty to deepen their connection and nurture new possibilities for the work-life balance they seek. Taking a journey without fear into authentic selfhood, while respecting otherness in communities of mutual support – could this be the key to renewing the inner spirit of faculty in higher education which Astin and Astin (1999) mention in their study? The following proverb talks about a revelation of the soul illuminating all that surrounds it. Is there a similar light to be discovered within the transformation of our faculty and, consequently, in all of higher education?

If there is light in the soul,
There will be beauty in the person.
If there is beauty in the person,
There will be harmony in the house.
If there is harmony in the house,
There will be order in the nation.
If there is order in the nation,
There will be peace in the world.

Chinese Proverb

The stories shared by the participants in this study provided the rich narratives that spoke qualitatively to the larger picture of 'cultivating meaningful, learning environments,' as mentioned earlier by Palmer (2007), Slepkov (2008), and Drago-Severson (2004).

Researcher's Background

In my late twenties when my life was carefree, I held hopes of one day earning a Ph.D. Once I became a parent in my mid-thirties, my Ph.D. dream suddenly became elusive. While living abroad for eight years and later holding an exciting job, which allowed me to travel around the world for another thirteen years, I was temporarily pacified, but it also meant working towards a Ph.D. was out of the question.

Then one day, flying between countries, it occurred to me that I was not getting any younger. If I was going to pursue my Ph.D., then I needed to be serious about my commitment and stop creating my own obstacles. After doing some research on programs and assessing my financial situation, I reluctantly quit my job. I went to work at the University of Hawai'i at Mānoa for the generous benefit of a free education. I finally found myself faced with the golden opportunity of a lifetime and the stark realization that perhaps my dream could finally come true!

In my first graduate class in the College of Education, I saw a flyer with the words 'Courage to Teach Introductory Retreat' printed across the top, which piqued my interest. By then my son was a young teenager, and we had a very active family household consisting of three generations. I was working full time as an academic advisor faculty specialist, responsible for counseling over 680 business students and overseeing a highly successful year-round scholarship program. I was also coordinating the college's international inbound/outbound student exchange program, serving on several committees, chairing a campus-wide committee,

and co-supervising a campus-wide student peer advising program. I was burning the candle at both ends trying to keep up with the course readings while juggling work responsibilities, which already left me with little time with my family on the weekends. How could I possibly justify spending time away from home and all my responsibilities for an entire weekend? It seemed absurdly selfish!

In addition to trying to maintain a balanced work and family life, questions on my future career path compounded my stress level. I harbored unspoken aspirations of becoming a teacher. I pondered whether I was being unrealistic about earning a Ph.D. I questioned what the Ph.D. represented to me and why it seemed necessary. I wondered if I was smart enough. I questioned how I would find the time to study and sustain this pattern for years to come. I speculated what sacrifices my family would have to make for my seemingly selfish academic endeavor. I wondered what sacrifices would be required of me and what sacrifices would I be willing to make. I wondered why I was having self-doubts before I even had the chance to get started.

With this huge decision about whether to pursue a Ph.D. weighing heavily on me, the retreat flyer seemed to hold an opportunity to clarify, explore, and address my dilemma. Although I had no teaching experience and felt I might not be able to directly relate to instructional faculty issues, the flyer indicated the retreat was "open to anyone in the caring profession. Most professions incorporate teaching functions, and all of us need renewal from time to time." As someone in a helping profession within higher education, that was enough for me to recognize that I needed to take the first step toward removing my self-imposed barrier.

As it turns out, I found my first CTT retreat to be a valuable learning experience. The stories of the faculty and the marked difference in their presence or their 'being,' from the

beginning to the end of the retreat, was fascinating. The opportunity to step away from my overly active lifestyle was a welcome respite, and the peaceful serenity of the retreat location allowed me the quiet time to deeply reflect on my life. Moreover, I reconnected with the pleasure of journaling, which was something I had not done in years. My first CTT retreat was a pivotal experience that became part of the impetus for this study.

Similar to the CTT retreat, while attending my first NGTS retreat I could not fully relate to the classroom issues expressed by the instructional faculty. However, as a researcher, I found the experience exhilarating. Attending the NGTS retreat reinforced my interest in the stories of the faculty and I was amazed at their genuine willingness to share. Moreover, I enjoyed my role as a participant-observer and kept journal notes for my own reference. Later these notes were helpful in refreshing my memory if participants referred to an activity or referenced a location. I was intrigued by the structure of both programs, and my experiences prompted questions about a theoretical framework to further my understanding of the participants' retreat experiences.

Worldview

According to Jones, Torres, and Arminio (2006), "researchers must first consider their view about how knowledge is generated and the nature of reality" (p. 3). To frame my research study ontologically, epistemologically, methodologically, and ethically required me to scrutinize my research purpose, contemplate my worldview, probe my theoretical perspective, investigate potential research approaches, and deliberate over my role as the researcher and my relationship to my participants (Creswell, 2007; Jones, Torres, & Arminio, 2006; Merriam, 1998; Morse & Richards, 2002).

Engaging in the worldview exercise provided in Jones et al., (2006) helped me to gain a better understanding of my worldview on the nature of reality (ontology) and the nature of knowledge (epistemology) and the impact this has on how I approached my research study.

In the worldview exercise (see Figure 1.1), circle statements under columns A, B, and C that are most consistent with your own views of knowledge and reality. The preponderance of circles in one column indicates aspects of your worldview that will influence your perspectives on research and each column depicts a different view of knowledge and existence (Jones et al., 2006, pp. 4-5).

In the Worldview Exercise, Column A statements reflect views that reality and knowledge are universal and measurable. Positivism and postpositivism, empiricism, and empirical/analytical and objectivism are all terms associated with this view. Column B statements indicate a view that knowledge and existence are perceived and constructed through human interaction and emphasizes understanding (Jones et. al., 2006). This view is often associated with the terms interpretive, constructivism, and constructionism. Column C statements suggest the purpose of knowledge is to emancipate and the meaning of the phenomenon of the study is imposed, imported, or translated by the subject. Associated terms include subjectivism, subjectivist, and critical science (Jones et. al., 2006, p. 5).

Figure 1.1 Worldview Exercise

A	B	C
Reality is a physical and observable event.	Reality is constructed through local human interaction	Reality is shape by social, political, economic, and other values crystalized over time.
The aim of research is to predict and explain, generalizing results.	The aim of research is increased understanding of complex human phenomena to alter existing power relations.	The aim of research is transformation and emancipation to promote a humanity capable of controlling its destiny.
Truth is universal and verifiable; findings are considered true.	Truth is an agreement between members of a stakeholding community.	Truth is influenced by history and societal structures.
The researcher can and should be objective.	Objectivity is impossible; rather, the researcher serves as an avenue for the representation of multiple voices.	The view of objectivity as a goal is harmful; rather, advocacy is the aim of research.
Good research is value free.	Values are a means of understanding.	Values are formative.
Researchers study a problem.	Researchers live a question with participants.	Researchers transform with a community by imagining and helping to create alternatives.
It is through the voice and jurisdiction of an expert that knowledge is gains.	It is through voices and acknowledgement of both participants and a researcher that knowledge is gained.	It is through theoretical perspectives of societal structures in conjunction with the people who are most affected that knowledge is gained.
The universe is human centered. History is progress.		

Source: Jones et al., 2006

Upon taking the Worldview Exercise, the majority of my responses were in column B, and I found myself grounded in a *constructivist* philosophy.

Hultgren (1989, as cited in Jones et al., 2006) states:

> Constructivism seeks to understand individual social action through interpretation or translation. 'Something foreign, strange, or separated by time, space, or experience, is made familiar, present, comprehensible'. . . . the aim is to understand aspects of human activity from the perspective of those who experience it (p. 18).

Rather than starting out with a theory, Creswell (2007) suggests that constructivists "generate or inductively develop a theory or pattern of meaning" and constructivist research consists of broad, open ended questions, so that the "participants can construct the meaning of a situation, a meaning typically forged in discussion or interactions with other persons" (p. 21).

According to Creswell (2003, as cited by Jones et. al., 2006), "the placement of theory in a qualitative study (e.g., in the beginning as a literature review or later after the findings) indicates the role that theory is playing in the study" (p. 93). Qualitative researchers sometimes use a theoretical lens or perspective to guide issues important to their study and some qualitative studies do not utilize an explicit theory, such as phenomenology because the researcher is seeking to understand the essence of the phenomenon (Creswell, 2003, as cited in Jones et. al., 2006, p. 133).

With a better understanding of my constructivist philosophical stance, my worldview, and an interest to learn more about faculty experiences, these factors were in alignment for me to conduct this phenomenological case study of faculty who have participated in one of two nationally recognized faculty development retreat programs (i.e., CTT, NGTS).

Definition of Key Terms

According to Mezirow (1990, 1991, 2000), transformative learning occurs through the three-step process of critical self-reflection, reflective dialogue, and reflective action. Given

the complexity and nuances of terminology, this section provides definitions that are used for the purposes of this paper.

Artifacts refer to "things" or objects (i.e., room décor, architecture, participant's attire) to include symbolic materials such as writing and signs, and non-symbolic materials such as tools and furnishings that may help the researcher reveal insights, develop understanding, or explore meaning related to the research study (LeCompte and Preissle,1993 as cited in Merriam, 2009; Merriam, 2009; Saldana, 2016).

Critical reflection refers to the deliberate attempt to investigate and question the paradigmatic, prescriptive and causal assumptions and beliefs that inform how we practice. Critical reflection is another level of reflection and may denote past, present, or future analysis (Brookfield, 2009; Taylor, 2009).

Retreat programs are held over a specified period of time (e.g., five nights, two nights during the weekend, quarterly) in an isolated setting located away from the campus or worksite. For readability purposed, the term 'retreat program' will be used hereafter.

Reflective practice refers to process in which educators critique their personal or professional practice to achieve a better understanding of self and employs continuous learning through questioning. Reflection is intentional action by which we examine prior beliefs, assumptions, and their implications to expand existing knowledge to achieve a higher level of understanding (Smith, 2012; Stevens & Cooper, 2009).

Spirituality encompasses the individual's sense of self, sense of mission and purpose in life, and the personal meaning that one makes out of one's work (Astin & Astin, 1999).

Transformation is a process which allows us to become open to alternate points of view by reflecting upon what we know and how we know it; and reconstructing a more reliable, meaningful way of knowing that may be different from our old habits of the mind (Mezirow, 2000).

The literature review in the next chapter will cover the theoretical framework, faculty development, and the two nationally recognized retreat programs, which provided the faculty participants for my study.

CHAPTER 2

LITERATURE REVIEW

This literature review provides the basic foundation and theoretical framework related to my research study. This study was conducted to deepen understanding of experiences of higher education faculty who participated in one of two faculty development retreat programs (i.e., CTT, NGTS).

This chapter is presented in three sections:

Theoretical framework: adult learning theory and transformative learning theory is used to frame my study.

Faculty Development: research on the historical foundations, trajectory, and current trends of faculty development; and faculty stress, lays the foundation for my study.

Retreat programs: the history and development of two nationally recognized programs, CTT and NGTS is used in this research study.

Theoretical Framework

Adult Learning Theory

In 1987, Merriam reported that theory building in the field of adult learning was still in its infancy and received the most attention within adult education for two reasons, "first, the one and perhaps only factor that all agencies, programs and professionals have in common is that all deal with adults in learning situations; second, it is the adult learning which distinguishes adult education from other areas of education" (p. 467).

Early research on adult learning stemmed from a behavioral psychological perspective using timed testing conditions on various learning and memory tasks (Merriam, 2001). Intelligence tests soon followed along with other measures of human learning such as problem

solving and cognitive development in the 1950s but much of the research did not differentiate adults from children (Merriam, 2001).

In the effort to distinguish adult learning from learning in childhood, two important adult theoretical efforts emerged around the same time. These were Malcom Knowles' andragogy– the art and science of helping adults learn and Self Directed Learning (SDL) – systematic learning that is independent of instructor or classroom (Merriam, 2001).

Knowles (1984) described the adult learner as someone who is independent with self-directed skills, holds an accumulated reservoir of life experience, possesses readiness to develop their social role related to their learning needs, is problem-centered with an interest in the immediate application of knowledge, and is motivated to learn by internal rather than external factors (Merriam, 2001, Merriam & Cafferella, 1998).

Early SDL research was descriptive, verified widespread presence, and documented the process (Merriam, 2001). Merriam (2001) writes that current SDL studies have slowed significantly since the mid-1980s and appears to be at a crossroad on which direction research and theory building should take. The focus is primarily on model-building, goals and ethics discussions, clarifications of self-direction, and ways of assessing self-directed learning (Merriam, 2001).

In 1987, Merriam affirmed that adult learning lacks widespread acceptance of *one* fundamental explanation. But if such a single theory existed it would be "a set of interrelated principles that enable us to understand how adults learn . . . if we understand how adults learn we should be able to predict when and how learning will take place, and, as practitioners, arrange for this occurrence" (p. 469). Fourteen years later, in 2001, Merriam reported that, while there has

since been a continuous mosaic of theories, models, sets of principles and explanations we are still lacking one single theory or model to explain what we know about adult learners. Is it more important to develop a concise, single theory or continue to encourage lifelong explorations and creative approaches to theory building - is this not what makes adult learning invigorating?

Transformative Learning Theory

Mezirow (2000) suggests that scholars from different disciplines interpret constructs using different vocabularies and different frames of reference, and underscores that the early formation of "transformation theory" was constrained by the fact that it was formulated for adult educators in Western Europe and North America (p. xiii – xiv). Early influences on transformation theory stem from Thomas Kuhn's concept of paradigm and conscientization, Paulo Freire's consciousness raising, critical theory by the Frankfurt School of German philosophers and specifically, Jürgen Habermas, and the works of psychiatrist, Roger Gould. (Mezirow, 2000).

Transformative Learning (TL) received considerable attention since it emerged as a concept from a 1978 study conducted by Mezirow. Sponsored by the U.S. Department of Education, Mezirow's research focused on the unprecedented number of adult women returning to higher education in the United States. Mezirow (2009) identified ten phases of the transformative learning process (see Figure 2.1).

Figure 2.1 Mezirow's 10 Phases of Transformative Learning	
Phase 1	A Disorienting Dilemma
Phase 2	Self-examination
Phase 3	A critical assessment of assumptions
Phase 4	Recognition of a connection between one's discontent and the process of transformation
Phase 5	Exploration of options for new roles, relationships, and actions
Phase 6	Planning a course of action
Phase 7	Acquiring knowledge and skills for implementing one's plans
Phase 8	Provisional trying of new roles
Phase 9	Building competence and self-confidence in new roles and relationships
Phase 10	A reintegration into one's life on the basis of conditions dictated by one's perspectives

Source: Mezirow et al., (2009) Transformative Learning in Practice

Credited with initiating the transformative learning movement, Mezirow (1991, 2000, 2009) identifies four major influences in his life which informed his initial understanding and continuous development of the transformative learning concept.

Mezirow's first formative influence occurred while fostering democratic social action. He spent his early years developing his identity and self-image as a consultant in Third World countries by training professionals in community development. The second formative influence was through Paulo Freire's influential writings, translated in 1970, called *Pedagogy of the Oppressed,* which created a disorienting dilemma for Mezirow, and significantly influenced his perspective on how 'meanings' are created and the way he looked at the world (Mezirow, 1991).

The third formative influence occurred when his wife decided to return to college and he undertook his 1978 national study which led to the creation of the fore mentioned ten phases of transformative learning. The fourth influence was the opportunity to work with psychiatrist

Roger Gould, who was developing approaches to aid adult anxiety, which inhibited adult action due to childhood trauma (Mezirow, 1991, 2009).

Mezirow (1991) contends that transformative theory grew out of the cognitive revolution in psychology and psychotherapy with research findings reflecting "not so much *what* happens to people but *how* they interpret and explain what happens to them that determines their actions, their hopes, their contentment and emotional well-being, and their performance" (p. xii).

Clarifying the terminology.

The similarity of key terms – transformation, transformative, transactional, and transformational easily confuses students, faculty, and laymen who use them interchangeably depending on the context. Crediting Mezirow's "genius" for providing new language (i.e., transformation, transformative learning) to invigorate discourse and research in the field of adult learning, Kegan (2000) cautions that "ironically, as the language of transformation is more widely assimilated it risks *losing* its genuinely transformative potential" (p. 47).

There appears to be a misuse of the word 'transformative' circulating in professional conversations during conferences, staff meetings, research seminars, and in graduate education (Brookfield, 2000). Use of the term 'transformative' indiscriminately, according to the author, subjects it to twin dangers of evacuation and reification of meaning (Brookfield, 2000). Brookfield describes evacuation as "the process whereby a term is used so often, to refer to so many different things, that it ceases to have any distinctive terms of reference" such as the term *empowerment* (p. 140).

Reification, on the other hand, is:

> The elevation of a word or idea to a realm of discourse where it appears to have an independent existence separate from the conditions under which that word is produced and used. The word becomes revered, either imbued with mystical significance and placed beyond the realm of critical analysis or accepted uncritically as obviously a 'good thing' (Brookfield, 2000, p. 141).

Terms such *as transformation, transformative learning,* and *transformative education* are used by different theorists in different ways; which makes it difficult, according to Stevens-Long, Shapiro, and McClintock (2012) to develop an "inclusive and integrative terminology" (p. 183). With the understanding that there is "no definitive knowledge" with "continuous effort to negotiate contested meanings" (Mezirow, 2000, p. 3), the following terms are defined as an attempt to clarify meaning for the reader and for use within this paper:

Transformation. This term refers to an outcome resulting in deep and lasting change for the learner, with a positive, significant impact in the direction toward growth. It empowers the learner to explain their experience and move toward a *being* that is more inclusive, whole, and open (Stevens-Long, Shapiro, & McClintock, 2012).

Transformative learning. Yorks and Kasl (2006, as cited by Stevens-Long et al., 2012) define transformative learning as a "wholistic [*sic*]change" to emphasize the importance of understanding the cognitive, affective, and behavioral components created by a transformative experience. Mezirow (2009) defines it as learning that transforms problematic frames of reference to make them more inclusive, discriminating, reflective, open, and emotionally able to change (p. 22).

Transformative education. This term refers to planned educational programs or pedagogical practices designed to enable participants to experience transformative learning (Stevens-Long et al., 2012).

Transformational learning. This term takes a constructive-developmental approach to adult growth and development. Concerned with the widely assimilated use of the language of transformation, Kegan (2000) introduces six distinct features of transformation learning in an attempt to protect the tenants of the terminology (p. 47-48). According to Kegan (2000), transformational learning involves a shift in the way the adult learner makes sense (way of knowing) of the experience and reflects a developmental change in the way the adult learner constructs reality – outgrowing one system of meaning by integrating it into a new system (Kegan, 2000, Drago-Severson, 2004).

From an educational leadership perspective, Shields (2010) delineates the differences between three theories of leadership – transactional, transformational, and transformative. The author states that, "transactional leadership involves a reciprocal transaction; transformational leadership focuses on improving organizational qualities, dimensions, and effectiveness; and transformative educational leadership begins by challenging inappropriate uses of power and privilege that create or perpetuate inequity and injustice" (Shields, 2010, p. 564).

Elaborating further on the distinct features of transformative learning, Bennis (1986, as cited by Shields, 2010) "defined the transformative power of leadership as 'the ability of the leader to reach the souls of others in a fashion which raises human consciousness, builds meanings, and inspires human intent that is the source of power'" (p. 567). The author further states that, "transformative educators and educational leaders must address issues of power,

control, and inequity . . . . they must engage in dialogue, examine current practice, and create pedagogical conversations and communities that critically build on, and do not devalue, students' lived experiences" (Shields, 2003 as cited in Shields, 2010, p. 571). By widening the scope of the literature search, it unlocked a plethora of information, which leads to the question - what exactly is transformative learning?

Demystifying transformative learning.

Transformative Learning, states Grabove (1997), has two layers working in tension. In the center is the adult learner, who makes choices and has control. The transformative learner moves in and out of paradoxes – the cognitive and the intuitive, thinking and feeling, the rational and the imaginative, the subjective and the objective, the solitude and community; while relying on their own "analysis to make sense of their feelings images, and intuitive descriptions" (Grabove, 1997, p. 95).

Research in the area of Transformative Learning "continues to grow exponentially" thus making it the "dominant teaching paradigm discussed within the field of adult education," and has lent itself to "becoming a standard of practice in a variety of disciplines and educational settings: higher education, professional education, organizational development, international education and community education" (Mezirow, Taylor & Associates, 2009, p. xi-xii). To better understand the gain in popularity (in spite of ambiguous and synonymous interchange of terms), Taylor (2008) provides the following premise:

> There is an instinctive drive among all humans to make meaning of their daily lives. Because there are no enduring truths, and change is continuous, we cannot always be assured of what we know or believe. It therefore becomes imperative in adulthood that we develop a more critical worldview as we seek ways to better understand our world.... Developing more reliable beliefs, exploring and validating their fidelity, and making

informed decisions are fundamental to the adult learning process (Taylor, 2008, p. 5).

To understand the world we live in would require adults to learn "how to negotiate and act upon our own purposes, values, feelings, and meaning rather than those we have uncritically assimilated from others" (Mezirow, 2000, p. 5). To accomplish this, Kegan (2000) states that learning must be extended beyond the acquisition of informational knowledge and skill development (p. 49). Additionally, learning needs to "bring valuable new contents into the existing form of our way of knowing" and more importantly it should be "learning aimed at changes not only in *what* we know but changes in *how* we know" (Kegan, 2000, p. 49). So what is the current literature and are there promising directions for future development of transformative learning theory?

Current literature.

Since his last critical review in 1998, Taylor performed another analysis in 2007, of the research on transformative learning. This time he selected studies published between 1995 and 2005 (Taylor 1998, 2007). To illustrate the growing interest in the field, Taylor identified 41 peer–reviewed journals in which most studies used Mezirow's conception of transformative learning theory as their theoretical lens.

The studies that were reviewed by Taylor spanned a variety of disciplines such as medical education, health education, cooperative education, business communication, and distance education. Additionally, the author noted that 35% of the research were based on studies performed *outside* of the United States, with the largest contribution to the field focused on fostering transformative learning (Taylor, 2007, pp.174-175).

Based on the results of Taylor's 2007 research review, transformative learning appears to be the dominant approach through a pervasive acceptance of Mezirow's perspective of transformative learning and as reflected by the majority of empirical studies on the subject; which in turn spawns further research with fresh, new ideas (Baumgartner, 2001, Merriam, 2001, Taylor, 2007, 2009).

Given the growing empirical research on transformative learning, Taylor (2000, as cited in Baumgartner, 2001) offered the following observations to expand upon Mezirow's transformative learning theory. First, transformative learning appears to be "more individualistic, fluid, and recursive, than originally thought" rather than a linear process. It is a "complex process involving thoughts and feelings" that can inhibit or prompt critical reflection (p.18). Second, what was thought to be a single, dramatic trigger event may actually be a longer, cumulative process or the result of several events converging to start the process of a disorienting dilemma (p. 18). Third, "transformative learning is not an independent act but is an interdependent relationship built on trust" (Baumgartner, 2001, p. 19).

Baumgartner (2001) reviewed several studies focused on the three transformative learning areas - group and organizational transformations, fostering transformative learning, and ethical considerations in fostering transformative leadership. Taylor's (2000) review of 23 studies using Mezirow's ideal conditions for transformative learning, included "a safe, open, and trusting environment that allowed for participation, collaboration, exploration, critical reflection, and feedback" and disclosed ways to "fostering group ownership and individual agency" (Baumgatner, 2001, p. 20),which aligns with many of the basic core principles and practices of the two retreat programs covered in my study.

While none of the retreat programs use the terms transformation or transformative learning in their promotional materials (i.e., website, brochure, flyer), their work is focused on the development of adults. The work of the two retreat organizations will be thoroughly explored at the end of this chapter. Baumgartner's (2001) literature review cited numerous studies in the three transformative learning areas (i.e., group and organizational transformations, fostering transformative learning, and ethical considerations in fostering transformative leadership) which brought to light valuable insight to inform the growing field of research and developing interest in transformative learning. While not all academic research and writing can make major substantial contributions, every effort to keep the discourse alive and nourished can only be seen as a potential benefit for the adult learner (Baumgartner, 2001; Merriam, 2001).

Expanding transformative learning in new directions.

In 2008, Taylor identified four new views (neurobiological, cultural-spiritual, planetary, and race-centric) that recently emerged in the field of transformative learning (p. 8). These new approaches have the potential to aid in expanding Transformative Learning theory, while taking it in a new direction. Mezirow (2009) provided his own labels for each of the approaches that follow:

Traumatic Learning. Coined by Mezirow, traumatic learning is informed by Gould's (1978, as cited in Mezirow, 2009) study on submerged traumatic childhood events which resurface to generate anxiety in adulthood and Janik's (2005, as cited in Mezirow, 2009) study of patient brain functions and the formation of his "brain based" theory by which the brain structure changes during the learning process (Mezirow, 2009, p. 26). Furthermore, Mezirow (2009) draws the connection between transformative learning and gaining insight into "other unresolved

areas of conflict. . . . as in the women's movement, civil rights movement, and in university or adult education programs involving mentoring" (p. 27).

Imagination, Intuition, Emotion. This view aligns with Taylor's (2008) culturally-relevant and spiritually grounded approach to address "how learners construct knowledge (narratives) as part of the transformative learning experience." (p. 8). The goal is to "foster a narrative transformation – engaging storytelling on a personal and social level through group inquiry" (Taylor, 2008, p. 9)

Cosmology. This approach, also called a Planetary view (coined by Taylor) credits O'Sullivan and colleagues (1999, as cited in Mezirow, 2009; Taylor, 2008) for their comprehensive term "integral transformative learning," which covered spiritual, environmental, and self-concept issues (Mezirow, 2009, p. 28). Additionally, the approach espouses the "interconnectedness among universe, planet, natural environment, human community, and personal world" (Taylor, 2008, p. 9).

Rationality and Ideology. This is Taylor's race-centric view which recognizes "polyrhythmic realities – 'the students' lived experience with sociocultural, political, and historical context" and promotes inclusion, promotes belongingness and equity, and "learning to negotiate effectively between and across cultures" (Taylor, 2008, p. 9).

Taylor (2008) points out the key differences between the four approaches mentioned above, including the goal of transformation, which ranges from self actualization to planetary consciousness. In reference to the first difference between the four approaches, the emphasis is on individual or social change, which is to be seen as *one,* and "transformative learning is as much about social change as individual transformation" (p.10).

Connecting Adult Learning to Transformative Learning Theory

Mezirow's1978 published article promulgated a new dimension of adult learning, which allowed for the recognition, reassessment, and modification to the structures of assumptions and expectations that frame tacit view points and influenced thinking, beliefs, attitudes, and actions (Mezirow, Taylor, & Associates, 2009). Mezirow maintained that the missing dimension was a learning theory to explain how adult learners make sense or meaning of their experiences and alluded to a "disturbing fault line" that separated the theories of adult learning from practice, whereby adult educators who are trying to help adults learn "have had to fly by the seat of their pants" and sometimes use dysfunctional or incompatible approaches to aid adult learning due to the lack of a clear, firm foundation relevant to their work (Mezirow, 1991, p. xi).

As a subset of adult education, transformative learning is the process by which one uses prior interpretation to make meaning from new and revised interpretations of an experience to guide future action in the world (Mezirow, 2009; Taylor, 1998, 2008). Citing Mezirow, Cranton and King (2003) explain that the transformative learning process "leads us to open up our frame of reference, discard a habit of mind, see alternatives, and thereby act differently in the world." The authors contend that the idea, at its core, is "elegant in its simplicity" (p. 32).

To further elucidate the connection between adult leaning and transformative leaning, Taylor (2009) states that transformative learning, "involves the most significant learning in adulthood" which is why it is "imperative in adulthood that we develop a more critical worldview as we seek ways to better understand our world"(p. 3) and "developing more reliable beliefs, exploring and validating their fidelity, and making informed decisions are fundamental to the adult learning process" (p. 5).

Transformative learning theory has expanded to a holistic vision of the meaning making process in adults and has encompassed studies covering spiritual, mental, emotional, physical, psychological, social and global view points (Campbell, 2010). Dirkx (2003) states that, "the process of 'meaning-making' in adulthood reflects a complex and dynamic interaction between learners' unconscious inner selves and their conscious selves" (p. 16). The author further elucidates:

> The process of nurturing a soul in adult learning requires both a certain attitude toward life and commitment to practice. It is deeply personal, spiritual, and potentially powerful technique….transformative learning does not necessarily require extraordinary events in our lives, nor does it always require that we think deeply and analytically about our beliefs and assumptions" (Dirkx, 2003, p. 16).

The intent of this literature investigation was to clarify the ambiguities and latest developments surrounding transformative learning theory, which is the theoretical approach I selected to anchor my research inquiry.

Faculty Development

Historical Foundation

To better understand the current conditions of higher education and outlook of faculty development, it may be helpful to understand some of the historical context and how faculty development has evolved over the years.

Rosemary Park's (1979) article on *Faculty Development: An Historical Perspective* traced over 300 years of educational roots before the advent of faculty development. The author gave a historical account of the first American college, namely Harvard, situated in a "primitive, agrarian community, dominated by religious convictions which had a strong intellectual base" (p. 24). Harvard initially had only nine students and three faculty members (the master and two

tutors) who were required to eat in the same halls and sleep in the same facility as their students (Park, 1979; Lewis, 2006).

Modeled after English universities, students were required to skillfully master traditional lesson texts and display model behavior in keeping with college standards. Tutors did not receive special training based on the "assumption that anyone could teach the texts who had successfully mastered them himself" (Park, 1979, p. 25). Tutors were supposed to be "conveying to the next generation what they had received from the generation before, but the lessons became more distorted with each retelling" (Lewis, 2006, p. 27).

Thus in the 18th century, the American College "curriculum was defined by tradition and subject to community scrutiny by way of public examinations, there were few opportunities to modify it, even surreptitiously" (Park, 1979, p. 26). Furthermore, Park (1979) writes, "American college teaching was hardly a profession in the sense of being a hierarchical development according to established standards. Instead, it was more often a dead-end job, held only until something better came along" (p. 26).

Initially, tutors were required to teach all subjects but as subjects grew more complex due to expanding research, tutors were encouraged to master a single area of learning. By 1767 faculty positions were based on a single area of responsibility and subject competence. However, "demands of genuine specialization were seldom recognized" as unseasoned tutors hired for specialized fields were shifted to teach in other subject areas (Park, 1979, p. 27).

The Morrill Act of 1862 and the Morrill Act of 1890 allowed for the establishment of land grant colleges, which were obligated to offer instruction in Agriculture and Mechanic Arts. In the early years, tutors hired in the Classics field would be obligated to teach agriculture

despite a lack of familiarity in the field of agriculture. It wasn't until after 1910 that student enrollment numbers in agriculture eventually began to increase (Park, 1979).

Higher education has been transformed in successive stages based on society's needs (Shuster & Finkelstein, 2006). The authors credit educational "trailblazers" in the nineteenth century whose bold efforts provided alternative approaches to teaching and innovative curricular content as a departure from "the old classical English college model" (Shuster & Finkelstein, 2006, p. 4). Traditionalist colleges' central mission in the 1820s focused on character building, which was followed half a century later by the American university model that spawned inventive initiatives, such as the selection of "any study" and "student choice" of electives, and most notable the 1944 "democratization of access" to postsecondary education (Shuster & Finkelstein, 2006, p. 5).

This "democratization of access" called the Servicemen's Readjustment Act of 1944, or better known as the G.I. Bill of Rights, led to an influx of non-traditional veteran students on student-starved campuses (Shuster & Finkelstein, 2006). Campuses were "hardly prepared for these new, most highly purposeful learners" (Shuster & Finkelstein, 2006, p. 7). As these students graduated, enrollments took a downturn. Then eventually it rallied back, albeit more slowly, sustained by a growing population base of baby boomers, those born between the years 1946-1964 (Shuster & Finkelstein, 2006).

The student rights movement in the 1960s gave rise to scores of student activists on campuses with demands ranging from protesting the unequal curfews and dress codes for female students to more control over what students were allowed to study (choice of disciplines) and a voice in developing the content of the curriculum (Ouellett, 2010, Shuster & Finkelstein, 2006).

At the heart of many innovations and transformations occurring in higher education over the decades is our greatest resource - the faculty. Given the challenges they face in this complex and shifting environment, how have faculty been supported and how does this connect with faculty development?

Trajectory of Faculty Development

As a result of social and economic turbulence, faculty development emerged in U.S. higher education in the late 1950's and 1960's (Freedman & Sanford, 1973; Ouellett, 2010). In their book, *Creating the Future of Faculty Development: Learning from the Past, Understanding the Present,* authors Sorcinelli, Austin, Eddy, and Beach (2006) identified four stages of faculty development – scholar, teacher, developer, and learner, which they suggest categorized its evolution.

Age of the scholar (mid-1950s until early 1960s).

According to higher education scholars, in this stage, efforts were focused on improving the faculty's scholarly skills and competence. Faculty members working at prestigious universities were finally able to engage in specialized research and teach within their particular fields of interest (Freedman & Sanford, 1973; Sorcinelli et.al., 2006). In addition to considerable prestige, faculty positions on American college campuses were plentiful with rapid rises in salaries.

Faculty members were now required to lecture, advise, and mentor students who were "usually polite…. and did not trouble their professors" (Freedman & Sanford, 1973, p. 1). Few campuses had formal programs to help faculty improve their teaching because the long-standing, overarching assumption held that "teaching skills came naturally or automatically as one's

scholarship increased" and the accepted standard for success involved research (Ouellett, 2010, p. 5).

The generally accepted standard for faculty work and recognition for their success involved research and publication. What eventually resulted was an increased number of dissatisfied faculty concerned about the imminent scant resources and the heavy emphasis on research as the benchmark for success (Ouellett, 2010).

As a sober assessment of the forthcoming changes in the next stage, Freedman & Sanford (1973) state that "the life of the faculty member today, then, is not easy – not as easy, at any rate as it used to be….well-trodden paths and the signposts that directed his or her professional ways have become blurred and in some cases obliterated" (p. 2). The authors further paint a gloomier picture of higher education as becoming "highly unpredictable" due to scarce faculty positions and the short supply of money (p. 2).

Age of the teacher (mid-1960s through the 1970s).

The second stage encompasses faculty, instructional, and organizational components focused on teaching effectiveness (Sorcinelli et al., 2006). The Higher Education Act in 1965, followed by the infusion of federal financial aid in the 1970s, and the Middle Incoming Student Assistance Act of 1978 all contributed towards greater access to higher learning and therefore, an increase in student enrollments (Shuster & Finkelstein, 2006).

According to Ouellett (2010) the tumultuous terrain of higher education incited demands for the reevaluation of faculty roles to include excellence in teaching and service alongside research and publication; with a reappraisal of faculty rewards (e.g., tenure, promotion). Additionally, Ouellett (2010) cites several authors documenting contributions to the evolution of

faculty development, such as explorations of other venues for faculty fulfillment and vitality and three forms of teaching improvement programs (i.e., one-shot programs, expert centers, and financial incentive programs).

With a research grant from the U.S. Office of Education, Freedman along with his colleagues from the Wright Institute conducted a research program to study faculty growth and development in the late 1960's. The study involved interviewing more than five hundred randomly selected faculty members representing diverse academic institutions across the nation. The authors reported a "pervasive unease and confusion, and, most strikingly, a lack of professional identity" regarding feelings about their institution, opinions about the state of their discipline, and attitudes towards students and teaching (Freedman & Sanford , 1973, p. 3).

The research study affirmed that faculty lacked "a sense of belonging to a body of professionals with shared goals, shared procedures for attaining them, and agreed ways of estimating their realization" which supported the authors' objective – the development of faculty members (Freedman & Sanford, 1973, p. 3). The authors espoused 'development' to be a "favorable change whose consequence is that faculty members operate with increasing autonomy in accord with internalized value and goals – and function more effectively as individuals and as members of society" (p. 3).

In 1969, David Gottshall from the College of DuPage in Illinois founded the National Great Teachers Seminar (GTS) to provide an opportunity for college faculty to improve their teaching skills, share successes, and recommit themselves to teaching excellence (Bergeron & McHargue, 2003). In 1974, James Gray and his colleagues from the Graduate School of Education at the University of California, Berkeley established the National Writing Project

which promoted the sharing of knowledge of best practices among teachers as a model for professional development.

In 1974, the Professional and Organizational Development (POD) Network was created in response to the need for networking and support by faculty and administrators working within higher education. POD's mission is threefold: to provide service and support for its members, to offer services and support to others interested in faculty development, and to fulfill an advocacy role. As presented in Gillespie's (2002) book, *A Guide to Faculty Development,* POD outlines three major approaches to improving instructional quality, which are faculty development, instructional development, and organizational development. The following clarifies the three approaches identified by POD:

> *Faculty Development.* Faculty development focuses on the individual faculty member in three ways – as teachers, as scholars, and as persons. The first theme underscores the faculty member as a teacher, engaged in fostering student development. Emphasis is on improving teaching skills through activities such as classroom visits, peer reviews, use of video to analyze teaching styles to name a few (Diamond, 2002; Gillespie, 2002). The second theme focuses on the development of faculty member's scholarly skills and career planning. Examples of such activities would be personal consultation, peer mentoring, or participation in workshops or presentations at professional conferences (Diamond, 2002). The third theme encompasses the faculty member's well-being, as a person, with regards to interpersonal skills, assertiveness training, stress and time management as examples (Gillespie, 2002).

Instructional Development. Instructional development focuses on student learning by improving instructional effectiveness with regards to courses or the curriculum (Diamond, 2002; Gillespie, 2002).

Organizational Development. Organizational development involves the institutional structure and fostering relationships among units. Activity examples would be leadership training, workshops and seminars, assisting with implementing organizational change (Diamond, 2002; Gillespie, 2002).

While each approach has its own characteristics and outcomes, according to Diamond (2002), there is a growing overlap or blurring between the three (see Figure 2.2).

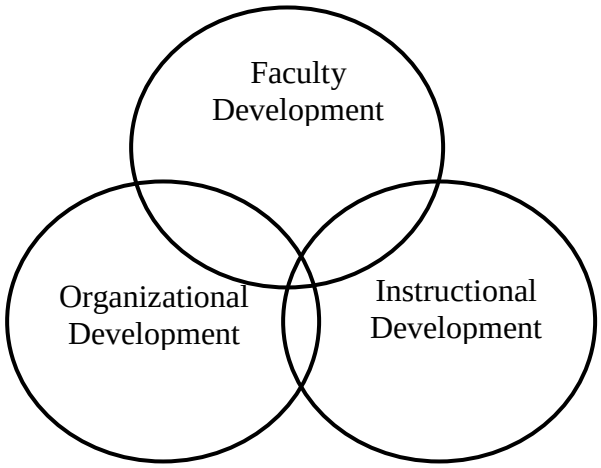

Figure 2.2 The Growing Overlap Among Approaches

The approaches are not mutually exclusive and can be combined to tailor it to the needs of the program or institution. Diamond (2002) makes the case for an integrated approach as being "most effective and cost efficient." However, he cautions that institutions must select the approach or combination of approaches that best meets the needs of the specific institution since

what works for one institution may not be appropriate for another (p. 8). The role of faculty developer is paramount in handling challenging decisions on how to best use existing resources and prioritize needed services on their college and university campuses. Thus the faculty developer becomes the focus for the next stage.

Age of the developer (1980s).

As faculty development units began to emerge, they elevated the role of Faculty Developers. Ouellette (2010) writes that "*faculty development, professional development, organizational development* and the *scholarship of teaching and learning* interchangeably refer to aspects of the wide array of duties taken on by faculty developers" (p. 8).

Sorcinelli (2002) offers ten principles of good practice useful in shaping a successful faculty development center. This inspired a continuous wave of research literature spanning a variety of topics from setting up faculty development programs (e.g., program types, developing programs, promoting programs, staging successful workshops) to practical strategies and tips for the Faculty Developer (e.g., working with department chairs, engendering trust, creating a campus newsletters, thriving in uncertain times).

During this period, private foundations (i.e., Ford, Bush, Lilly) were helping to support initiatives to change the state of undergraduate education (Sorcinelli et al., 2006). With the resources provided by private foundations, innovative and experimental new approaches to teaching and faculty development flourished (Sorcinelli et al., 2006). For example, the Fetzer Institute's mission was focused on the mind-body-spirit work within medicine and science. In 1991 the institute approached Dr. Parker J. Palmer to explore the possibility of intersecting his work within the field of education and Fetzer's developing interests in the spiritual formation of

K-12 teachers. This marked the beginning of the Courage & Renewal® program as it stepped over the threshold to the next stage – the age of the learner.

Age of the learner (1990s).

During this stage, the focus shifted from its singular focus on teaching and instructional development to a focus on student learning. In the words of Ouellette (2010), there was a paradigm shift from the "pedagogical expertise and platform skills of teachers" as the "sage on the stage" to student-centered learning in which the teachers became the "guide on the side" (p. 6). This shift prompted new approaches that "brought students directly into the teaching and learning equation" and generated an outpouring of interest in pedagogical methods supporting student-centered learning, which focuses on each student's learning styles, abilities, and interests" (Ouellette, 2010, p. 6).

This decade also stimulated an abundance of new opportunities and resources for faculty, instructional, and organizational development (Ouellette, 2010). Most notable were the rapid growth of faculty support programs which provided sabbatical leave to do research and the implementation of institution-wide programs to address career and role growth and development (Ouellette (2010). Given the growing diversity of faculty and their varying needs, establishing effective faculty development opportunities to foster their growth and learning is even more daunting. After several decades of changes and dramatic growth, where does faculty development go from here? Has it, in fact, entered into a new and discernable era?

Age of the networker (here and now).

According to Austin and Sorcinelli (2013), we have entered a new stage whereby faculty members are faced with managing new expectations, multiple roles, and new responsibilities.

Today's student seeks education which provides easy access and flexibility for their busy lives, so institutions create modified course offerings (i.e., weekend, evenings) and new modes of instructional delivery (i.e., online, hybrid). Faculty are expected to develop curricula, adjust teaching their strategies, and expand their technology skillset to meet the new expectations and new responsibilities (Austin & Sorcinelli, 2013, Gappa et al., 2007).

Looking historically at the transformation of higher education and how faculty development has evolved within that context allows for a better understanding of the future direction faculty development will need to take to keep abreast on the constantly shifting environment in which the field of faculty development thrives. Faculty developers will need to "preserve, clarify, and enhance the purposes of faculty development, and to network with faculty and institutional leaders to respond to institutional problems and propose constructive solutions as we meet the challenges of the new century…" (Sorcinelli et al., 2006, p. 28).

Austin and Sorcinelli (2013) points out that "today, faculty development constitutes a strategic lever for institutional excellence and quality, and a critically important tool for fostering institutional readiness and change in response to the array of complex demands facing universities and colleges" (p. 95). Central to that is the role of the faculty. What does the future of faculty development hold and how can they support the faculty in being the best they can be?

Current Trends in Faculty Development

While traditional perspectives and organizational structures for faculty development have served the faculty very well in the past, they can no longer adequately meet the needs of the faculty and their institutions in the coming decade (Austin & Sorcinelli, 2013, Camblin & Steger, 2000). Based on the five factors affecting higher education, which was identified in the POD

study conducted by Sorcinelli et al., (2006), authors Austin and Sorcinelli (2013) suggest the needed emphasis in faculty development in the follows areas:

Managing multiple roles and new responsibilities.

Today's new career faculty members are feeling overwhelmed as they balance multiple roles and learn new responsibilities (Austin & Sorcinelli, 2013). They need to possess "a range of knowledge and skills pertaining to teaching, research, professional attitudes and habits, interpersonal skills, and professional knowledge about higher education" (Austin, 2010, p. 366). Although new faculty should possess these extensive knowledge and skills, according to Austin (2010), research indicates that "the graduate experience usually has not prepared them in a systematic way for their new faculty roles …. Many doctoral students aspiring to the professoriate do not feel prepared to teach, advise, secure funding for research or participate as institutional citizens" (Austin, 2010, p. 366).

Support student learning.

Continuous support of faculty learning and improvement of teaching skills that foster student-centered and active learning is paramount to faculty success in the classroom. Faculty developers will need to address "how to assess student learning, both in regard to ways that provide diagnoses to strengthen learning at the course and program levels and processes that meet state-level calls for accountability" as well as approaches to teaching underprepared students (Austin & Sorcinelli, 2013, p 89).

Integrating technology into teaching, learning, and research.

When implemented correctly and appropriately, technology can aid the teaching and learning process of faculty while improving the traditional instructional method by fostering

student engagement. For example, university websites and Laulima are technological tools for information dissemination (e.g., assignment due dates, examples of student's work, video weblinks). Additionally, technology can be used to support online and hybrid courses as well as encourage interactive learning (i.e., clicker survey counters, access to the lecture's power point presentation). As technology evolves, additional efforts need to be made by faculty developers to ensure that faculty can integrate technology to aid in their research, in their classroom, and in other areas of their profession (Austin & Sorcinelli, 2013).

Leadership and management.

The next decade, according to Austin and Sorcinelli (2013) will involve an increase in new faculty numbers, which will require welcome and support as they enter into their new roles. Additionally, leadership development at the department chair level requires the skillful ability to bridge administrative decisions with respect to faculty interests and perspectives. They will need assistance in leadership development to include topics such as ethical issues in academic work, unit and program evaluation, collaboration and team work, post-tenure review to name just a few (Austin & Sorcinelli, 2013). Additionally, Austin and Sorcinelli (2013) suggest:

> While many traditional faculty development offices may find that time and resources constrain their ability to add new directions to their portfolios, institutional leaders should consider what offices might share responsibility for this array of topics in which many faculty members will need support (p. 90).

The University of Cincinnati's Faculty Development Program, is an example of a collaborative initiative. What began as an annual Summer Institute involving a two-week technology instruction program for 30 faculty, quickly expanded into year-long workshops across multiple disciplines. What resulted was an innovative Collective Bargaining Agreement negotiated between the administration and the American Association of University Professors.

The agreement went "beyond the funds and expectations of routine faculty development as provided through 'ordinary' channels…" (Camblin & Steger, 2000, p. 7).

The three-year contract provided individual faculty, groups of faculty, and departments, with the opportunity to apply for additional funds to support their development needs and goals. The intent of the program was for faculty to "self-design and self-initiate progressive professional development activities….This project was devised to get the institutional systems out of the *reactive* approach to professional development and into a *visionary* mode" (p. 7).

Austin and Sorcinelli (2013) give credence to an "emergence of new partnerships…[in which] new models, are beginning to appear" (p. 91). These new models underscore key collaborative partnerships among instructional technology units, assessment offices, student affairs, graduate schools or writing programs. The authors further contend that "faculty development cannot be generic, nor is a single vision for every institutional type, career stage, or faculty appointment appropriate" (p. 91).

According to Austin and Sorcinelli (2013), based on mitigating factors significantly impacting higher education now and into the future, faculty development initiatives will need to:

> Help faculty members learn to use technology in new ways, conduct more expansive and thorough assessments of student learning, connect their work more fully to the broader community (such as through service learning) and find ways to be more productive and efficient in their efforts to deepen student learning. Faculty development also should help faculty members develop time management, prioritizing responsibilities, and handling the rapid escalating pace within the work environment (p. 89).

Faculty Stressors

Academic institutions are struggling to adapt to the economic, technological, and demographic realities and society's priorities, which invariably creates "a pervasive transformation that has the most profound implication for the academy and its academic staff"

(Shuster & Finkelstein, 2006, p. 6). The myriad of challenges currently faced by institutions of higher learning are described as demanding and risky times (Newman et al., 2004), and seems to grow more difficult with each passing year (Gappa et al., 2007). Given its volatile present circumstances, the outlook is uncertain (Shuster & Finkelstein, 2006).

According to Platter (2008), "the Professoriate, which has evolved rapidly and dramatically over the past fifty years, is coming undone" and points out that *faculty work* has been unbundled to be performed by "specialists in, respectively, teaching, research, professional service, or administration" (para. 5). The author echoes Newman et al., (2004) regarding the growing divide between the reality of unraveling economic factors, which has led to a contingent faculty workforce and sustaining the ideal *complete scholar* (term affiliated with education leader, Gene Rice).

Due to the "demobilization" of the professoriate, Platter (2008) points to the reality that the academy can no longer sustain itself on the ideal of the complete scholar, who he characterizes as one "engaged in coherent, integrated, and self-directed work across the full range of teaching, research, service and governance. The predictable career path leading from graduate student to tenured full professors is no longer the norm" (para. 10).

Palmer writes in the forward of Intrator's (2002) book *Stories of the Courage to Teach: Honoring the Teacher's Heart,* "in higher education, the choice to teach – that is, to care for students – frequently comes at considerable personal cost, because academic culture supports and rewards people who devote their energies to research and publication" (p. xvii) and ultimate success in the academy is seen as the attainment of tenure.

The welfare of faculty, especially if they are struggling with an imbalance between work demands and the resources they have for coping with them, can have serious consequences on students, colleagues, and family members with whom they interact on a daily basis (Wood & McCarthy, 2002). The disassociation from work life along with events that trigger *stress* among faculty is of particular importance since the quality of faculty work life contributes to the quality of higher education. Studies have shown that stress is a problem of alarming proportions within higher education due to increased student enrollments, massive human resource cuts, and organizational restructuring (Biron, Brun, and Ivers, 2008).

According to Astin and Astin (1999), "a movement is emerging in which many academics find themselves actively searching for meaning and trying to discover ways to make their lives and their institutions more whole." (p.1). Academia, the authors postulate has "far too long encouraged us to lead fragmented and inauthentic lives, where we act either as if we are not spiritual human beings, or as if our spiritual side is irrelevant to our vocation or work" (Astin & Astin, 1999, p. 2).

Astin and Astin (1999), points out that "difficulties in achieving a greater sense of wholeness and spirituality in higher education have been exacerbated by many competing values" such as securing adequate resources versus preserving institution autonomy and academic freedom, or the commitment to academic excellence versus the commitment to educational opportunity and equity (p. 2). Other examples of competing values are the commitment to advance the frontiers of knowledge versus the commitment to educate students well and serve the community, and the quest for individual professional achievement and

recognition versus the desire to nurture and sustain an intellectual community (Astin & Astin, 1999, p. 2).

These conflicts have intensified due to declining resources and public demand for greater accountability in more recent times, such that even at a personal level there often emerges division and tension between family and work (Astin & Astin, 1999). Thus, "stresses and tension have serious implications for the academic community, not only for those faculty and staff whose lives have become increasingly fragmented and disconnected, but also for their students" (Astin & Astin, 1999, p. 2).

In 1997, Astin and Asitin of the University of California, Los Angeles (UCLA) Higher Education Research Institute (HERI) were contracted to conduct research interviews to explore tension and stress within high education. Stress factors identified in Astin and Astin's (1999) HERI study are:

Time pressures.

Faculty do not feel they have enough time to meet all of their professional and personal responsibilities. While there is an expectation that the typical professor will heed the call to perform multiple tasks, it is unclear how much time and energy should be devoted to each task. An interviewee comments, "I'm probably my biggest stressor. I have things I want to accomplish, I have things I want to do. The biggest stressor for me is what I can imagine versus what I can actually do" (p. 19).

Competition between work and family life.

This stress for young faculty and women faculty with small children is exacerbated as family commitments and responsibilities meet head on with scholarship. A female faculty

member stated, “Before I had a child, I worked probably 12-hour days. I can’t do that anymore because the day care centers are not open 12-hours a day. And I wouldn’t want my child to be in day care 12 hours a day” (p. 21).

Research and publication.

This stress associated with scholarly work is the uncertainty about what constitutes “enough” and other research-related stress involved submitting grant proposals, dealing with funding agencies, and managing research grants. These responsibilities are distracting the faculty member from research and writing, teaching, and all the other commitments they have. A faculty member from a research university commented

> You always have to be working on something and doing something and making progress and all that. I’m incredibly envious of my friends who are not academics because when they come home at night, that’s it…You’re never away from it because there really isn’t any time that is yours…The university owns my life now” (Astin & Astin, 1999, pp. 21-22).

Administrative responsibilities.

The interviewees saw research and teaching in a positive light, whereas, most report administrative work as producing the greatest source of stress. The authors report that administrative work (a) consumes a great deal of time and energy; (b) is frequently contentious and frustrating; (c) is not valued to any extent in the faculty reward system; and (d) it doesn’t seem to serve any useful purpose (pp. 20-23). A faculty member from a research university states, “[Committee meetings] are the scourge of academe” (Astin & Astin, 1999, p. 22). Another university faculty states,

> Doing this crap when you ask yourself ‘who benefits?’ And the answer is, ‘no person benefits. It’s not me. It’s not any person I can identify. A lot of this garbage that we have to do is just self-perpetuating. It just, frankly, exists so that other people, maybe not

> necessarily competent people, could have jobs which shouldn't necessarily exist (Astin & Astin, 1999, pp. 22-23).

Students and teaching.

Poor academic preparation of students was the commonly mentioned source of stress for faculty in this category, followed by students' lack of motivation. An interviewee's stress is conveyed as, "Students coming in with 60 percent of all their homework, 60 percent on all of their exams, and are belligerent in class! You can't tell me that it's my fault. Start taking some responsibility for your own life, please" (Astin & Astin, 1999, p. 23).

Student evaluations were also mentioned as a source of stress. An interviewee revealed, "Let's say you're having a difficult time in the classroom, there's nothing more debilitating than having all these students write nasty notes about you and criticize your performance …" (Astin & Astin, 1999, p.24). Other stress factors were setting limits and negotiating boundaries, and difficulty teaching older, working students. Finally, several state university faculty members mentioned teaching loads as a significant source of stress.

Tenure and the peer review process.

Regardless of their institution, assistant professors regarded the tenure process as highly stressful due to ambiguous and uncertain standards and expectations, bias, and petty politics. A faculty member stated

> If there's a place for stress it's probably in promotion policies and that's probably where most people would put most of their stress…I like to be with students, so the teaching and the research, that's all fairly low stress. The killer is tenuous promotion decisions that don't make sense" (Astin & Astin, 1999, p. 25).

Colleagues as a source of stress.

Sometimes academic colleagues create stress for each other through a general lack of collegiality. Negative personalities are often tolerated in the academy. One interviewee commented, "Maybe it's because the faculty are also opinionated and nobody really wants to work together and we really don't want to talk about what we're doing to make change better" (pp.25-26).

Institutional context/climate.

There are differences among highly diverse institutional climates, which in turn, generate various kinds of stress for faculty. For example, the authors state that "impersonality, individualism, and competitiveness contribute to a general lack of collegiality" (p. 26) and strong church affiliation in a private college produces a variety of stress, for certain faculty, especially during the hiring process. Some faculty reported feeling stressed about the ambiguous identification of the institution and the compulsion to emulate the *other* institution.

> The biggest problem here is that we would like to think of ourselves as a major research university where we do substantial research, but that runs head on into a teaching load that is officially four to six times as high as a major research university. And let's face it, no matter how good you are, you aren't that much better than the guys are Berkley that you can afford to teach six times as much and keep up with good research. It just isn't realistic (Astin & Astin, 1999, p. 26)

Astin and Astin's (1999) HERI study also included how stress manifests itself in the lives of faculty, which were shown as:

Effects of stress.

The side effects of succumbing to stress includes a variety of health-related problems, divorce, over consumption of caffeine, and sleep deprivation to name a few. A respondent states

> I want to do a really good job in every facet of what I do here at the university…[but] I need more than the 24 hours in a day…I've ended up over the years sacrificing sleep and sleep four or five hours a night and that's not satisfactory. I don't do a good a job at anything I do because of that. And I'm in a rut (Astin & Astin, 1999, p. 27)

Coping with stress.

Faculty interviewees reported employing a variety of techniques to cope with stress. Letting go and staying clear of the conflict, maintaining a sense of purpose, putting things off, better time management, and prioritizing personal and professional goals were just a few possible strategies to cope with stress.

> As important as you may want to be you somehow have to realize that we're all infinitely unimportant and all of us are infinitely replaceable. You just kind of have to not allow yourself to feel insignificant in the work that you do. Even though you don't accomplish all that you want, you have to at the same time not let that stop you from doing what you can do (p. 28).

Sources of renewal.

Faculty members rely on a variety of techniques to renew themselves from the stresses and disconnections they are confronted with in their work. Most popular is to engage in physical activity. Other techniques include musical and artistic activities, pleasure reading, catching up on sleep, sabbatical leaves, and taking time for meditation and/or reflection.

This last stress-relieving suggestion by Astin and Astin (1999) draws a close connection to my study, which focused on today's faculty in higher education, who struggle to find work-life balance through their experiences with a faculty development retreat program. Jackson and Jackson (2002) state, "Teaching is a calling, a vocation that requires constant renewal of mind, heart, and spirit….maintaining the passion to teach and lead wholeheartedly takes not only skill but also inner strength and spirit. Now more than ever, it takes courage to teach" (p. 283).

Future of Faculty Development

The challenge for the future of faculty development is for faculty developers to meet the need for contemporary approaches in areas such as new faculty development, mentoring opportunities, mid-career and late-stage faculty needs, support for adjunct faculty, effective teaching of online and blended/hybrid courses, and strategies to enhance work/life balance to name a few (Austin, 2010; Austin & Sorcinelli, 2013; Ouellette, 2010).

Austin & Sorcinelli (2013) argue that faculty development will further require greater emphasis in the field of organizational development and change. Faculty developers will need to take a stronger leadership role, align centers with institutional priorities, become involved in governance structures, and engage in discussions of reward structures (Austin & Sorcinelli, 2013). As the body of scholarly knowledge and further research continues to expand, Austin & Sorcinelli (2013) argue that "faculty development will become more professionalized as a field, gaining more respect and credibility as a discipline of study" (p. 94).

Faculty development often encompasses a multitude of facilitated adult learning opportunities (i.e., college courses, conferences, workshops, information sessions) to foster professional competence for a variety of purposes (e.g., career advancement, information updates, knowledge or skill enhancement) (Education Week, 2014, Schubert, 2007). Courses or workshops may incorporate activities such as assertiveness training, interpersonal skills, and stress and time management are examples which encompass a faculty member's well-being.

While there are many types of faculty development and training opportunities, most are functional and informational rather than addressing the deeper questions of the individual. It is my contention that even our most well-educated, experienced faculty may want to or are seeking

opportunities to examine whether the coping strategies they incorporate to handle personal and professional challenges are meeting their needs. How does this information relate to my study? Two retreat programs which offer faculty the opportunity to step away from their normal worksite for self-reflection are explained in the next section.

Retreat Programs

This section provides details on each of the two U.S. and Canadian nationally renowned programs providing faculty development retreat opportunities. These retreat programs are offered away from the college-setting with required over-night residential accommodations for varying group sizes from 15 to 50 educators.

National Great Teachers Seminar: History and Development

The Great Teachers Seminar was founded in 1969 by David B. Gotshall from the College of DuPage. Since the program's inception, Great Teacher Seminars (GTS) are held at the national, state, provincial, regional and local levels (Bergeron & McHargue, 2003; Smith, C. 2009). Currently, only two GTS programs hold national recognition – the National Great Teachers Seminar for the United States held in Hawai‘i and the National Great Teachers Seminar for Canada held in Alberta.

According to Professional Development Coordinator Cindy Martin, the Hawai‘i NGTS is 27 years old and received their national recognition several years ago by Gotshall (personal communication, Cindy Martin, November 14, 2014). Gotshall remains actively involved by directing or facilitating many of the state, regional, and provincial seminars across North America, as well as over hundreds of seminars sponsored by local colleges.

The GTS seminar model is based on three approaches. The first is Peter Senge's systems thinking approach, which utilizes the framework for seeing interrelationships. Furthermore, it incorporates the principle of learning communities in which people are seen as active participants in shaping their reality (Smith, 2009). The second approach is Cross's exploration of adult learning characteristics which "assumes that adult learners are self-directing, have a broad base of experience, and relate their learning to current social roles and solving current problems" (Smith, 2009, p. 9).

The third approach, according to Smith (2009) draws directly from Chickering, Gamson, and Barsi's *Seven Principles of Good Practice in Undergraduate Education.* The GTS espouses the following seven principles of good practice, which are:

1. *Good practice encourages participant-participant contact.*
   The great teachers seminars encourage a great deal of contact through the frequent use of small groups and the "equal time" ground rule.

2. *Good practice encourages cooperation among participants.*
   Learning is enhanced when it is more like a team effort than a solo race. The seminars promote collaboration and social activities, sharing ideas and responding to others' reaction to improve thinking and understanding.

3. *Good practice encourages active learning.*
   Through talking about what they are learning and doing, relating it to experience and applying it to their own jobs, participants learn.

4. *Good practice gives prompt feedback.*
   The problem solving groups in particular address issues as they arise. 'Hot'topics are addressed promptly by creating an agenda based on the participants' interests at the seminar.

5. *Good practice emphasizes time on task*
   The rigid minimal structure, including time for reflection and relaxation, enhances full use of the time on task.

6. *Good practice communicates high expectations.*
   The expectation of positive and productive behavior creates positive and productive behavior, and the ground rules further define the expected behavior. The emphasis that everyone has the potential to be great communicates a high expectation for all.

7. *Good practice respects diverse talents and ways of learning.*
   Great teachers seminars build on the diversity of the people to create the outcomes (Smith, 2009, p. 10).

The GTS seminars assume that participants have the "collective experience necessary to teach and learn from each other" and the structure of the "seminar allows participants to determine the content of seminar discussions" (Smith, 2009, p.1). The content of the seminar is not predetermined and it evolves based on "participants' discussion on individual innovations or successes or problems" (Smith, 2009, p. 1). Furthermore, the program considers "participants' various disciplines and backgrounds to be assets to fostering creativity and diverse ways of viewing issues (Smith, 2009, p. 1).

GTS operates on the concept 'less is more' and emphasizes accomplishments and problem solving. It fosters a culture of positive and productive behavior while building on people's motivation to succeed and to be empowered, while discouraging complaining behaviors (Smith, 2009). There are three important GTS roles – coordinator or organizer who handles the logistics, director or lead facilitator who directs the seminar and has significant experience, and group facilitators who work with small groups of six to eight participants and are skilled at listening, identifying issues, conducting group discussions, and recognizing group dynamics (Smith, 2009).

The Canadian NGTS sponsored by MacEwan University and held annually in the summer at the Banff Centre in Banff, Alberta, which is nestled among the majestic Canadian

Rockies. The Hawai‘i NGTS is also held annually in the summer at the Volcanoes National Park in Hawai‘i. The purpose of the four night intensive retreat is to bring post-secondary faculty together for inspirational learning, which is the hallmark of the GTS. The participants represent a wide range of subject areas and teaching experiences.

Participants come together with the intent to learn from each other and exchange teaching innovations and solutions to teaching problems (personal communication, Cindy Martin, November 14, 2014). The Hawai‘i NGTS website promote the annual seminar as a “continuing adventure” in Faculty Development, which is designed to:

- celebrate and inspire good teaching;
- discover realistic, creative approaches to educational problems;
- stimulate exchange of information and ideas;
- renew the commitment to student learning.

Retrieved from: http://hngts.weebly.com

Ideally, GTS seminars will have 25 to 40 participants. Nakaji’s (1994, cited by Smith, 2009) study of the California GTS indicates the need for an open, safe, and supportive environment; excellent facilitation; ample free time; rigid minimal structure, sharing of ideas as key components necessary for GTS success. The National Great Teachers Movement website http://ngtm.net/ provides a resource library with several articles about the various GTS programs across the United States.

Courage & Renewal: Courage to Teach® History and Development

In the opening of his book, *A Journey of Questions,* Sam M. Intrator chronicles the work and life of writer, educator, speaker, and activist Dr. Parker J. Palmer (Intrator, 2005). The roots

of the Center for Courage & Renewal's (CCR) first program called the Courage to Teach (CTT), goes back to 1991 through the Fetzer Institute, a philanthropic foundation. At that time, the Fetzer Institute's mission was focused on the mind-body-spirt work within medicine and science that is until their newly appointed President Rob Lehman reached out to other professional fields (Intrator, 2005; Palmer, 2007).

According to Intrator (2005), Palmer was invited to Fetzer in November 1991 to explore a possible intersection between his work in education and Fetzer's developing interests in the field. Palmer was asked to lead a pilot retreat in January 1994. It was then, that the initial seed of CTT work was planted as 22 public school teachers from southwestern Michigan gathered for the first "The Courage to Teach: A Renewal Weekend for Teachers." Together the group explored the inner landscape of their lives following the cycle of seasons over eight quarterly sessions consisting of three days each (Intrator, 2005; Palmer, 2007; C&R Facilitator Preparation Program Manual, 2013).

Palmer then recruited and prepared 6 newly trained Facilitators in 1994 to lead CTT pilot programs in 4 sites around the country (i.e., Coastal South Carolina; Seattle, Washington; Southwest Michigan; and Baltimore, Maryland) using the seasonal metaphors. Over a two year period, 20 to 25 public school teachers gathered at their site on a quarterly basis for a three day retreat (Intrator, 2005).

In 1997 the Center for Teacher Formation was established through funding from the Fetzer Institute with Parker J. Palmer as the Senior Advisor and Rick and Marcy Jackson as co-directors. That same year, Palmer's book, *The Courage to Teach – Exploring the Inner*

Landscape of a Teacher's Life was published, which put CTT work on the map (Palmer, 2007; C&R Facilitator Preparation Program Manual, 2013).

In 1998, the first Facilitator Preparation Program cohort began with 8 members (Retrieved from http://www.couragerenewal.org/about/history/). In 2005, the Center for Teacher Formation was renamed the Center for Courage & Renewal and programs were launched to serve professionals (i.e., health care, ministry, law, business, non-profit) yearning to become more authentic and self-aware in their life and work. (C&R Facilitator Preparation Program Manual, 2013, retrieved from http://www.couragerenewal.org/about/history/).

Today, there are 285 active Courage & Renewal® (C&R) facilitators located in the United States, Canada, Australasia (Australia, New Zealand, and Southeast Asia), Spain and the United Kingdom promulgating the C&R mission, to "nurture personal and professional integrity and the courage to act on it." (C&R Facilitator Preparation Program Manual, 2013; retrieved from http://www.couragerenewal.org/about/history/).

The Center for Courage & Renewal's Program Data Summary for 2015 reflects 239 C&R facilitators located in the United States with a continuing increase as new cohorts are trained each year (see Figure 2.3). Through C&R programs, groups and individuals are invited to explore their vocational and life questions. C&R principles and practices are "intended to create a process of shared exploration – in retreats, programs, and other settings – where people can find safe space to nurture personal and professional integrity and the courage to act on it (C&R Facilitator Preparation Program Manual, 2013, p. 9).

Figure 2.3 Center for Courage & Renewal Partial Program Data Summary						
Calendar Years	**2010**	**2011**	**2012**	**2013**	**2014**	**2015**
Total Number of CCR Facilitators	171	177	167	189	207	239
Total Programs	220	307	273	261	245	222
Total Participants	5,552	8,243	8,080	9,151	6,659	6,311
Participant Demographic Data						
# of Men				2174	2063	1809
# of Women				4337	3937	4502
# of Under 40				2520	1959	1643
# of People of Color				1431	1233	943
Participant Profession						
# of Education				3145	1767	1988
# of Clergy				722	633	1676
# of Health Care				830	917	480
# of Nonprofit				751	622	547
# of Other or N/A				1,931	1754	1620

Courage&Renewal® literature review.

While the research is currently sparse, the C&R programs continue to expand and grow to add knowledge to the field. C&R research literature includes subject areas such as teacher formation (McMahon, 2003; Nollet, 2009; Poutiatine, 2005); professional development (Anglea, 2009; Geil, 1991; Simone, 2004); effective leadership characteristics (Andrews, 2009; Henderson, 2007); role of fear in transformational adult learning (VanderWeil, 2007); spirituality and religious influence (Blanusa, 2009) and ethnically diverse women (Kairson, 2009).

In 2012, New Directions for Teaching and Learning published a full journal, edited by C&R facilitator Dr. Margaret Golden, filled with articles of C&R work impacting educators, clergy, leaders, and other professional fields. Articles ranged from the Principles and Practices of the Circles of Trust® Approach by the Center's directors Terry Chadsey and Marcy Jackson to

university-level programs from University of San Francisco's Master's of Counseling Psychology program and Texas Wesleyan University's Transformational Professional Development Program.

Transformative Faculty Development

According to Cochrane (2013), there is a significant element of faculty development that is seldom addressed or even recognized, which is the need for sustaining the *heart* of teaching. The heart, explains Palmer (2007) is the "loom on which threads are tied, the tension is held, the shuttle flies, and fabric is stretched tight. Small wonder, then, that teaching tugs at the heart, opens the heart, even breaks the heart – and the more one loves teaching" (p. 11).

Having the courage to teach, according to Palmer (2007), is being able to "keep one's heart open in those very moments when the heart is asked to hold more than it is able so that teacher and students and subject can be woven into the fabric of community that learning, and living, require" (pp. 10 -11). During the Courage to Teach (CTT) retreats, personal and professional renewal experiences draw on two primary sources: the individual in solitude and the community of fellow educators (McMahon, 2003).

According to the literature, these two retreat programs, CTT and NGTS, aim to provide the conditions necessary for faculty to learn, grow, and develop as adult learners.

Chapter Summary

This chapter sought to provide research literature on adult learning and transformative learning theory as the theoretical framework on which to frame my study. More importantly, the sparse literature on retreat programs and the role it plays in transformative faculty development indicates a need for further research and spurred my interest toward this

endeavor. The phenomenological research requires a wealth of researcher time and attention for data collection and data analysis, a penchant for writing with exactness and thick description, attention to details, ability to listen deeply and intently, and a balanced focus on participant needs (Creswell, 2007; Jones et.al, 2006).

This study required countless hours of work, tenacity, and determination on my part, but I liken it to Palmer's metaphor of a pilgrimage. Palmer (2000) characterizes his view on the hardships endured as integral to the journey itself. It is a journey of inclement weather and treacherous terrain, fraught with challenges largely beyond our control which "can strip the ego of the illusion that it is in charge and make space for true self to emerge. If that happens, the pilgrimage has a better chance to find the sacred center he or she seeks" (p. 18).

Palmer (2000) furthers explains, "We awaken one day to find that the sacred center is here and now – in every moment of the journey, everywhere in the world around us, and deep within our own hearts" (p. 18). My personal goal was to simply enjoy the learning journey. By gaining a deeper understanding of my participant's experiences through the rich stories they shared, it was my intent to capture the essence of their retreat experience and add to the expanding research on adult education, transformative learning, and faculty development. The following chapter outlines my research methodology.

CHAPTER 3

METHODS

Fraenkel and Wallen (2009) report that "qualitative researchers assume their world is made up of multiple realities, socially constructed by different individual views of the same situation" and "more concerned with understanding situations and events from the viewpoint of the participants" (p. 15). A qualitative phenomenological research design was selected to explore the essence of the lived experience of my study participants.

Phenomenological Research Approach

In a phenomenological study, the researcher focuses on a particular *phenomenon.* By investigating the various perceptions or reactions to the phenomenon, the researcher conducts in-depth interviews to gain a better understanding into the world of the participants. The researcher describes the participants' perceptions and reactions (using textural and structural descriptions), identifies commonalities and clusters their statements into themes; and then searches for a central meaning or the *essence* of the phenomenon (Creswell, 2007; Fraenkel & Wallen, 2009; Merriam, 2009).

In keeping with my theoretical framework of adult learning and transformative learning theory, and my worldview with a constructionist philosophy, I selected a phenomenological approach for my study. As mentioned earlier in Chapter 1, constructivism seeks to understand action through interpretation or translation and from the perspective of the person who experiences it.

My research study explored how faculty viewed their personal/professional life after participating in a retreat faculty development program, and explored whether faculty

integrated what they learned into their personal/professional lives. My purpose for selecting a phenomenological study was to further my understanding of *why* faculty sought to participate in a retreat program, *what* their perspectives and insights of their lived experiences were, and *how* they viewed their personal/professional life after the retreat program. Additionally, I wanted to know whether their retreat, provided them with any transformative learning experiences within the framework of adult learning theory and whether or how they integrated these retreat experiences into their personal or professional life.

Participants

Jones et al. (2006) suggest that use of a sampling strategy "implies a plan for identifying those who may shed light on a particular phenomenon" (p. 72) and asserts the importance of "making the connection between the strategies utilized to generate a purposefully drawn sample and what it is the researcher wants to learn more about (p. 73). Patton (2002, as cited in Jones et al., 2006) delineates identifying samples through the process of *maximum variation*, to cast a wider net on the phenomenon of interest or the process of *intensity sampling*, indicating the phenomenon of interest is intensely present (p. 74).

Plano Clark and Creswell (2010) suggest that the number of individuals interviewed in a qualitative study can range from one or two individuals for a narrative study to 20 to 30 participants in a grounded theory study; or interviewing an entire group for an ethnographic study. Polkinghorne (1989, as cited in Creswell, 2007) recommends interviewing 5 to 25 participants who have experienced the phenomenon.

The research term for intentionally selecting my participants, is purposeful or purposive sampling. Using purposeful sampling is to *purposefully* include participants and

sites for study to illuminate the researcher's understanding of the research problem and the study's central phenomenon (Creswell, 2007). Furthermore, criterion sampling (also termed criterion-based selection) in which all participants meet similar criteria and have all experienced the central phenomenon being studied is essential for quality assurance in a phenomenological study (Creswell, 2007; Merriam, 2009).

My criteria for study participants required the following:

- Previously employed (i.e., within the last 5 years) or currently teaching at a post-secondary or tertiary institution of higher learning (i.e., public or private, community college or four year institution); and
- Employment was or is full time or part time with any faculty status (i.e., lecturer, researcher, adjunct, tenured or non-tenured, faculty specialists); and
- Participated in one or more of the two retreat programs selected for this study (i.e., NGTS or CTT).

Gender and age was determined not to be a factor, so no criterion was established. I identified 12 eligible participants, six faculty from each program by using snowball, chain, and network sampling. Snowball, chain, and network sampling are the most common purposeful sampling (Merriam, 2009; Plano Clark & Creswell, 2010).

I reached out to the program directors (i.e., C&R Director Terry Chadsey, Hawai‘i NGTS Director Cindy Martin) to identify potential study participants and gathered program information. After I received approval to begin my research from my committee and my University's Institutional Review Board (IRB) (see Appendix F), I sent a demographic survey probe (see Appendix E) in an effort to prescreen participants and verify whether potential study participants met the established criteria. This also included an inquiry asking them to

recommend other colleagues (i.e., snowball sampling) that may be willing to participate in my study.

Before conducting my semi-structured interviews, all the participants' background was reviewed for participant eligibility. Eligibility involved the process of selecting participants based on criteria such as the participant's role (e.g., tenured faculty, full time status), depth and breadth of their involvement in higher education, length of time (i.e., how long) and time frame (i.e., how long ago); their willingness to be interviewed, and geographical challenges inherent with time zone differences. These were all important factors for consideration to determine whether the participant's experiences could inform the understanding of the research question and focus of this study.

When selecting the participants, the following areas were given consideration: the purpose of the study, the kind of questions that would be asked of them, the type of data collected (i.e., participant comments, artifacts, observations), the usefulness of the information, and the resources and available time to be interviewed (Creswell, 2007; Jones et. al., 2006; Merriam, 2009).

Gaining Access, Building Trust, and Rapport

Gaining access, building trust and rapport with the intent to gather rich, useful data is a critical component to research. My participants' provided permission to be interviewed on a written consent form (see Appendix B) as required for IRB. My study used a semi-structured format, which consisted of broad, open ended interview questions to allow my participants to construct meaning of their experience before responding to the question (Creswell, 2007, Hultgren, 1989; as cited in Jones et al., 2006). DeMarrais (2004, as cited in Merriam, 2009)

defines an interview as "a process in which a researcher and participant engage in a conversation focused on questions related to a research study" (p. 87). Dexter (1970, as cited by Merriam, 2009) states that interviewing is a "conversation with a purpose" and a necessity when "we cannot observe behavior, feelings, or how people interpret the world around them" (p. 88).

Instrumentation

In qualitative studies researchers develop forms, called protocols, to record data retrieved from open-ended questions so participants can provide their own responses (Plano Clark & Creswell, 2010). Qualitative data can be interview protocols (e.g., four to five questions), observational protocol (e.g., recorded notes on behavior observed), or gathered text (word) or image (picture) data (Plano Clark & Creswell, 2010). My primary method of data collection for this study was semi-structured one-on-one interviews and the option to share 'artifacts' (e.g., photographs, poem, journal entry, picture) that depict the essence of their experience or connection to the retreat program (see Appendix A).

A current perspective on how people conceptualize artifacts, according to Siegel & Callanan (2007) indicates that the artifact's identity is expressed when it has been intentionally designed to serve a particular purpose. To have a clear understanding of artifacts in qualitative research necessitates an understanding of the creator's *intended* purpose (Siegel & Callanan, 2007) or its *authenticity* (Smith, 2003). To be authentic is to "be what one purports to be" (Smith, 2003, p. 172).

In addition to establishing its purpose or intended use, the cultural nature of the artifact and relevancy to our environment may also be a factor in determining the significance of our

relationship to the artifact and its value to us. The values depend on the artifact's authenticity to include history of the medium, age, scarcity, monetary value, association, scarcity, and exhibit value (Smith, 2003). Basically, Siegel & Callanan (2007) wrote, "more recently, researchers have argued that adults …judge an artifact in terms of an intentional use but also favor the intended function of the artifact's designer over any other intentional function" (p. 184). An artifact must be accepted as flexible and subject to new meanings and uses, so it cannot be deemed as having one "correct" function.

To foster trustworthiness and rapport with my participants, at the onset, I briefly disclosed my personal background, my PhD student status, and the purpose of my study. In the initial stages of my preparation, I deliberated on ways to build trust with strangers, who would become my study participants. One of my committee members suggested using an artifact to facilitate a smooth and natural conversation flow, and develop rapport.

Prior to the first interview, I sent an email to the participants asking each to consider sharing an artifact that is a reflection of their position as a faculty. I spent considerable time giving thoughtful reflection on the different artifacts I owned that might best represent me.

The most difficult thing in life is to know yourself.

-Thales (Greek Philosopher)

Having my participants share an artifact gave me the opportunity to ask questions about their artifact to elicit more information about their experiences and feelings about their faculty role. For our second meeting I asked them to share an artifact that resonates with their retreat experience and any artifact that reflects how they integrated what they learned into their professional life. Or an artifact that depicts transformative learning that may have occurred. By

sharing artifacts with my participants and using open- ended questions, I was able to cast a wider net to capture more comprehensive and expansive thoughts and reflections from my participants.

Although I was not present during the same retreats as my study participants so I did not observe their behavior in their participation of the activities, as a participant-observer in another scheduled CTT and NGTS retreat, I used my journal notebook to jot observations and notes, and sketched the room layouts as part of my data collection. Participating in the retreat allowed me to better understand what my study participants were referring to when they shared their experiences during their interviews.

Depending on the participant's schedule and circumstances, I sometimes had to combine the two-phase interview, which resulted in a longer (i.e., 2 hr, 2.5 hr) interview session. What I was astonished to notice, regardless of conducting a two-phase interview or a combined interview, was an authentic willingness and deep sense of commitment on the part of my participants to share their experiences. My initial apprehension of building rapport and trust was unfounded, and I genuinely enjoyed the data collection step of my learning journey.

Data Collection Plan

In phenomenological research, according to Creswell (2007) a researcher conducting a phenomenological study identifies a phenomenon, then collects data from individuals who have experienced the phenomenon. The researcher then develops a composite description consisting of 'what' they experienced and 'how' they experienced the essence of the phenomenon (Creswell, 2007).

My interview questions were submitted as part of the IRB application process for exempt status approval (see Appendix F). I crafted my interview questions and interview

protocol while also keeping in mind Patton's (2002) six types of questions, which stimulates participant responses:

1. Experience and behavior questions – focuses on behaviors, actions, or activities that the participant did or did not engage in.
2. Opinion and values questions – interests is focused on participant's beliefs and opinions; what they think about something.
3. Feeling questions – taps into affective responses, looking for adjective responses such as happy, afraid, intimidated.
4. Knowledge question – elicits participant's factual knowledge of a situation.
5. Sensory questions – elicits specific data about what was seen, heard, touched.
6. Background/demographic questions – questions focused on pertinent information about the participant relative to the study (Patton, 2002; Merriam, 2009).

Interviews start with questions that extract "relatively neutral, descriptive information . . . asked to provide basic descriptive information about the phenomenon of interest . . . or to chronicle their history with the phenomenon of interest" (Merriam, 2009, p. 105).

My interviews were conducted in two phases. Each interview lasted approximately 60 to 90 minutes with open-ended questions (see Appendix C). The second interview allowed me to pose further questions, clarify issues that surfaced during the previous interview, and conduct member checking (see Appendix D). When the participant indicated they were unavailable for two interviews, we conducted all of the questions in one interview for a longer duration (i.e., 2 hours, 2.5 hours).

Since study participants resided across the United States and Canada, I utilized one of three interview methods – in person, telephone, or Skype® video conferencing. At the request of my participant and being mindful of the time zone variations, I conducted an in-person interview in their office or mine, placed a long distance telephone call, or utilized Skype® video conferencing if they were comfortable with that technology, for one-on-one interviews.

I recorded all of my interviews using the built-in recording device on my personal laptop. I transcribed the audio recordings of most of my interviews verbatim and used a transcription service for others. Transcription is the process of converting audio recordings into typed text (Plano Clark & Creswell, 2010). These transcriptions were used for my data analysis.

During this phase, access to related documents (i.e., professional or personal journal entries, and artifacts (i.e., photograph, drawing, symbolic icon) provided by my participants were useful to triangulate the data in an effort to enhance the accuracy of the study. As a rich source of data, I was provided with several years (i.e., 2006, 2008, 2009, 2010, 2013, 2015) of compiled evaluation summaries from the Hawaii NGTS program. I was also given access to past CTT feedback summaries, which contained participant comments. The interview served as a primary source of data while related documents were a secondary source of data. Having this secondary data source was a useful aid to triangulation.

Because of the geographical distance from my participants, electronic scanning or digital photography was a helpful method for transmitting images to aid in my data collection. Additionally, descriptive and reflective field notes were written up immediately to document what was observed during the interview and to triangulate emerging findings (Plano Clark &

Creswell, 2010; Merriam, 2009). For example, I took a photograph of one participant sitting in his office with artifacts, which he had planned to share with me, laid out all over his floor. As another example, I took a photograph of the bookshelf containing rows of Hawaii NGTS binders containing 27 years of detailed information for each retreat.

Merriam (2009) lists a variety of reasons to gather observation data stemming from a fresh perspective from an outsider and usefulness during data analysis to providing knowledge of the context (i.e., specific incidents, behavior observed) which can be reference points for other interviews. My data (i.e., transcriptions, audio recording of interviews, iterations of my research paper) was stored on my home desktop computer and backed-up periodically on a portable hard drive. Non-digital documents, printed copies of transcripts, and copies of artifacts provided by the participant were placed in a file cabinet in my home office for safe keeping. Every effort was made to secure my data and protect the anonymity of my participants.

Ethical Considerations

Whether drawing from a code of conduct from a national organization (i.e., American Educational Research Association, University Council for Educational Administration, American College Personnel Association, American Psychological Association to name a few) from philosophical stances of Greek Philosophers (i.e., Socrates, Plato, and Aristotle) or from John Dewey's notion of democratic leadership to espouse ethical, equitable, or democratic action, it is a moral imperative to act responsibly and with integrity as a researcher by interpreting and utilizing ethical guidelines (Plano Clark & Creswell, 2010) in my study and with my participants.

McDade (1999) suggests three fundamentals of ethical considerations that doctoral students should consider. The first is to think about potential ethical issues in advance of the study and address them with the dissertation chair or committee members early. The second ethical consideration is that it may be helpful to ask for assistance with proof reading and editing or clarifying major points along the way, but the bulk of the work should be the student's. The third is "honesty is the best policy" (pp. 69 - 71). Some of my committee members and critical friends assisted with proof reading sections and suggesting minor edits, and provided a dialogue exchange to ensure that I was genuinely expressing the perspectives and experiences of my study participants.

In addition to obtaining permission from IRB to use *human subjects* as participants for this qualitative research study and securing participants' signatures on written permission forms, every effort was made to honor their individual differences and multiple perspectives in an ethical way. Use of pseudonyms was used to ensure participant anonymity.

Ensuring Quality and Validity

Phenomenological research involves ongoing data collection, data analysis throughout the transcription interpretation and report writing stages of the study. Member checks were performed with my study participants after the interviews have been transcribed. According to Merriam (2009), using multiple sources of data for triangulation is a "principle strategy to ensure for validity and reliability" and member checks is a second common strategy for ensuring internal credibility (pp. 216 - 217).

As a researcher I am aware of the reference made by both Creswell (2007) and Jones et al. (2006) on the importance of disclosing biases, suppositions, and beliefs; along with

Husserl's concept of 'bracketing out' the researcher's view since the researcher makes an interpretation of the participants' experience of the phenomenology.

Researcher Bias and Positionality

Creswell (2007) states that "researchers recognize that their own background shapes their interpretation, and they 'position themselves' in the research to acknowledge how their interpretation flows from their own personal, cultural, and historical experiences" (p. 21). I am familiar with C&R work. Consequently, I was careful to temporarily suspend or bracket my prior experiences and beliefs, as much as possible, to avoid intuiting the elements of the central phenomenon and to be able to see the phenomenon with a fresh perspective (Merriam, 2009; Creswell, 2007).

Ashworth (as cited in Jones et al., 2006) cautions researchers to suspend their presuppositions if they want to gain clarity of the participant's life-world and advises that "one must take hold of the phenomenon and then place outside of it one's knowledge about the phenomenon" to be able to carefully interpret between different meanings (p. 49).

Merriam (2009) writes, "It is common practice in phenomenological research for researchers to write about their own experiences of the phenomenon or to be interviewed by a colleague in order to 'bracket' their experiences prior to interviewing others" (p. 93).

The Rise of Phenomenology

I elected to engage in a phenomenological research, so it seems prudent to provide a brief historical background on phenomenology. Phenomenology has its historical and philosophical underpinning from the work of German philosophers Immanuel Kant's *Critique of Pure Reason* in the18th century then later from George Hegel's 1807 widely discussed work titled

Phenomenology of Spirit (Dowling, 2007; Tufford & Newman, 2010). Phenomenology gained even wider acceptance with the publication of *Ideas* by Edmund Husserl, who is considered the founder of phenomenology. Husserl espoused the *essence* of understanding the lived experience or *lifeworld* (Dowling, 2007; Jones et.al., 2006; LeVasseur, 2003, Tufford & Newman, 2010).

Phenomenology gained popularity primarily in the social and health sciences in the early 20th century but due to the emerging philosophical differences, the definition of phenomenology remained unclear for several more decades (Creswell, 2007). "Husserl's ideas are abstract, and as late as 1945, Merleau-Ponty (1962) still raised the question 'What is phenomenology?'" (Creswell, 2007, p. 58).

While positivist Husserl focused on transcendental psychology, many of his followers moved on with their own ideas to create divergent schools of philosophical thought. For example, constructivist Hans-Georg Gadamer's school focused on philosophical and historical backgrounds, interpretivisit Martin Heiddeger on hermeneutic phenomenology, and positivist Maurice Merleau-Ponty on existential phenomenology (Creswell, 2007; Dowling, 2007; Jones et al., 2006; Tufford & Newman, 2010).

In addition to being a school of philosophy, phenomenology is also a methodology (Jones et al., 2006). While there appears to be ongoing philosophical differences for the use of phenomenology, two approaches are briefly highlighted here:

Transcendental or Psychological Phenomenology

This first approach is advocated extensively by American psychologist Clark Moustakas and based on Husserl's work, focuses more on the description of the experiences of the participants and less on the interpretations made by the researcher (Creswell, 2007). Husserl's

argues for the researcher to look beyond preconceptions and assumptions by engaging in a completely unbiased and rigorous study of the individual's experience pre-reflectively; without resorting to interpretations (Dowling, 2007, Tufford & Newman, 2010).

According to Moustakas (1994, as cited in Dowling, 2007), "epoche is a Greek word meaning to refrain from judgment or stay away from the everyday, commonplace way of perceiving things" and "in the natural attitude individuals hold knowledge judgmentally but epoche requires a fresh way of looking at things" (p 132). In order to maintain a subjective perspective and allow the essence of the phenomena to emanate, Husserl formulated the concept of phenomenological reduction, which has since been revised by Heidegger, reinvented by Merleu-Ponty, and endorsed by Levinas (Dowling, 2007).

The term reduction "literally means that the person reduces the world as it is considered in the natural attitude to a world of pure phenomena" (Dowling, 2007). Husserl's use of the terms, reduction, epoche, and bracketing are interchangeable and basically refers to "a reflective process by which opinion and prejudice are suspended to focus attention on what is essential in the phenomena" (LeVasseur, p. 411).

Hermeneutic Phenomenology

This second approach is espoused by Heiddeger and later written about in an instructive book by educator Max van Manen from the Netherlands (Creswell, 2007). Hermeneutic phenomenology is seen not only as a description of the participants lived experience (phenomenology) but it is also viewed as an *interpretive* process of the "texts" of life (hermeneutics) in which the researcher "mediates" between different meanings of the lived experiences being studied (Creswell, 2007). According to van Manen (1990),

> From a phenomenological point of view, to do research is always to question the way we experience the world, to want to know the world in which we live as human beings. And since to *know* the world is profoundly to *be* in the world in a certain way, the act of researching – questioning – theorizing is the intentional act of attaching ourselves to the world, to become more fully part of it, or better, to *become,* the world. Phenomenology calls this inseparable connection to the world the principles of 'intentionality' (p. 5).

Citing several key researchers in the field, Dowling (2007) states that the basic principles of intentionality indicates that every mental act is related to some object (Moustakas, 1994), all perceptions have meaning (Owen, 1996), and all thinking (i.e., imagining, remembering, perceiving) is always thinking about something (van Manen, 1990). Understanding the historical background and philosophical underpinnings of phenomenology is important because it provides direction for phenomenological research (Jones et al., 2006).

Bracketing within Phenomenology

Historically, bracketing is rooted within the phenomenology tradition but there are tensions surrounding its application beginning with the lack of a uniform definition and the challenges as a qualitative research methodology – how to bracket, when to bracket, or the necessity of bracketing (Tufford & Newman, 2010). Additionally, there is a lack of agreement as to the timing or when bracketing should occur.

Husserl (1929/1973, as cited by LeVasseur, 2003) maintains "that accurate essential intuition required a kind of prior mental purge of the untutored natural attitude that clutters the actual phenomena of lived experience with inessential factual assumptions (p. 413). To be able to concentrate on the essences, the researcher must first cleanse the mind of preconceptions or assumptions, which Husserl called epoche (LeVassseur, 2003).

Furthermore, "bracketing as described by Husserl (1931) implied that prior knowledge could be suspended and set aside so that fresh impressions could be formed about phenomenon

without the interference [researcher's past experiences and the theoretical conceptions as a problem for interpretation]" (LeVasseiur, 2003, p. 409).

Heidegger's work (1962, as cited in Tufford & Newman, 2010) rejected the concept of bracketing, focused on engagement, and emphasized the importance of researcher subjectivity. The subjective aim, according to Tufford and Newman (2010) often involves the conveyance of assumptions, values, biases, emotions, interests, and theories (referred hereafter as preconceptions). These preconceptions influence how data is gathered, interpreted, and presented (Tufford & Newman, 2010).

According to Heidegger, "we are first and foremost 'beings in the world'….we inhabit life by 'having to do with something, producing something, attending to something and looking after it, making use of something, giving something up and letting go, undertaking, accomplishing" (Heidegger, 1962, as cited in LeVasseur, 2003, p. 414). Furthermore, the author contends there is "no such thing as pure reflection, because reflection was, as all consciousness is, intentional and, therefore, never completely uninvolved with or separated from the world" (LeVasseur, 2003, p. 414).

This section reiterates the differences not only the philosophical underpinning to phenomenology but also in the approaches to bracketing within phenomenology. Simplistically stated, Husserl's bracketing focuses on the researcher setting aside their experiences, as much as possible to review the phenomenon with a fresh perspective and begin their research project by describing their own experiences before proceeding to study the experiences of their participants (Creswell, 2007).

While bracketing out the researcher's preconceptions is important, others contend that it is impossible (Jones et al., 2006). As briefly outlined earlier, Heidegger differs from Husserl in his view of how the lived experience is explored and advocates for hermeneutics based on the ontological premise that lived experience is an interpretive process (Dowling, 2007).

The Mysticism of Bracketing

Based on my literature research, I contend that bracketing is a multilayered process with no clear cut definition. Bracketing is a method used in qualitative research to reduce effects of presuppositions, biases, assumptions, theories or previous experiences related to the phenomena (Dowling, 2007, Jones et al., 2006; Tufford & Newman, 2010). Morgan (2011) provides a succinct definition of bracketing:

> Assumptions are said to be bracketed when they are identified and corrected for inappropriately influencing a researcher's perspective of a participant's perspective. This process continues throughout the research study and takes different forms at different stages. For example, it is initial form bracketing heightens awareness of a researcher's presuppositions about the research topic. During an interview, bracketing disciplines the researcher not to ask leading questions. In the interpretative stage bracketing may involve challenging interpretations thought to lack explicit and sufficient textual support (Morgan, 2011, p. 67).

By highlighting and thus reducing the effects of these preconceptions, bracketing can also "protect the researcher from the cumulative effects of examining what may be emotionally challenging material" (Tufford & Newman, 2010, p. 81). Additionally, by alleviating any detrimental effects of the research effort, bracketing can also aid the researcher to delve into a deeper level of reflection across all stages (i.e., topic and population selection, interview design, data collection and interpretation, and reporting findings) (Tufford & Newman, 2010).

However, Tufford and Newman (2010) argue that holding firm to a precise definition, rigid rules, and a single approach may be "counterproductive in an inductive research endeavor" (p. 84). The authors further argue that:

> Bracketing has the potential to greatly enrich data collection, research findings and interpretations – to the extent the researcher as instrument, maintains self-awareness as part of an ongoing process. Alternately, emotional reactions and past experiences or cognitive biases of the researcher have the potential to obfuscate, distort or truncate data collection and analysis (Tufford & Newman, 2010, p 85).

As a researcher, I am reminded that "although personal biases can never be totally eliminated, bracketing helps to ensure that the researcher's perspectives do not overwhelm the perspectives of the participants" (Plano Clark and Creswell, 2010, p. 287). Thus, it is my responsibility as the researcher to understand how my experience with the phenomenon being studied influences my research from inception until my research is completed. In addition to enhancing my awareness of the importance of bracketing on a deeper level, it allowed me to explore how it might be applied to my research efforts.

How Might Bracketing Be Applied?

Given a better understanding of bracketing, I saw the necessity of clearly delineating my connection and bracket my preconceptions to the phenomenon in this study. In his book, *Researching Lived Experience*, van Manen (1990) aptly states:

> The problem of phenomenological inquiry is not always that we know too little about the phenomenon we wish to investigate, but that we know too much. Or, more accurately, the problem is that our 'common sense' pre-understandings, our suppositions, assumptions, and the existing bodies of scientific knowledge, predispose us to interpret the nature of the phenomenon before we have even come to grips with the significance of the phenomenological question (p. 46).

How can I suspend or bracket my preconceptions? Is it possible to ignore what I already know? According to van Manen (1990), "if we simply try to forget or ignore what we already

'know,' we may find that the presuppositions persistently creep back into our reflections. It is better to make explicit our understandings, beliefs, biases, assumptions, presuppositions, and theories" (p. 47). How might I do that?

One method is to engage in a 'bracketing interview' with an outside source (Morgan, 2010; Tufford & Newman, 2010). Another method of bracketing is memo writing, which can paradoxically provide insight to "one's hunches and presuppositions, rather than attempting to stifle them in the name of objectivity or immersion" (Tufford & Newman, 2010, p. 86). The reflexive journal is another method of bracketing initiated at the beginning of the research journey and may include aspects such as, the researcher's reasons for the study, personal value system, potential role conflicts, decision to write in the first or third person (Tufford & Newman, 2010). The researcher must decide what type of bracketing method is most appropriate, and may elect to engage in more than one method.

When Do I Bracket?

The process of bracketing personal predispositions may provide a safeguard against heedless imposition of the researcher's assumptions during an interview, disciplines the researcher to avoid leading questions, and may reveal unrealized presuppositions thus allowing the researcher to explore multiple ways of being in relation to the phenomenon (Morgan, 2011). According to Tufford & Newton (2010), there appears to be a lack of consensus among qualitative research scholars. The authors contend that preconceptions can arise at any stage, permeate other stages and affect the entire research, so it is important to recognize them prior to the start of the research and monitor throughout as both a "potential source of insight as well as potential obstacles to engagement" (Tufford & Newton, 2010, p. 85).

Who Brackets?

In addition to the questions - what constitutes bracketing, when should bracketing occur, and how should it be applied, Tufford & Newman (2010) also allude to an ongoing tension involving 'who' should bracket their preconceptions. Much of the literature I found focuses on the researcher's bracketing efforts, Crotty (1996, as cited in Tufford & Newman, 2010) advocates for simultaneous bracketing by the researcher and the participant.

LeVasseur (2003) states that "bracketing is not an elimination of preconceived notions but, rather, a temporary suspension of prior beliefs so that other perspectives and questions can emerge (p 416). While "the researcher cannot ensure that the participant brackets his or her preconceptions….It is important to consider that many participants do bracket during interviews; and often without the awareness of the researcher" (Tufford & Newman, 2010, p. 85-86). When conducting an interview, the authors suggest that the researcher should assume "the participant brings their own preconceptions or displays their intentionality towards the phenomenon" (Tufford & Newman, 2010, p. 86).

To avoid researcher bias, I solicited the guidance from committee members and support from critical friends by sharing my drafts, raising questions and eliciting dialogues to gain different perspectives during the research process. I maintained a personal journal and researcher's notebook during the entire research process. I also took advantage of two doctoral writing classes and a doctoral support group facilitated by one of my committee members. I had the opportunity to ask my classmates for their perspective after reading transcribed interviews or shared portions of my work-in-progress with critical friends.

Data Analysis Plan

While gathering data (i.e., interviews, field notes, and artifacts) a systematic approach to analyze the data can occur almost simultaneously as data is collected (Creswell, 2007; Merriam, 1998). Phenomenological studies require a specific, structured method of analysis requiring a rigorous and thoughtful process to uncover larger patterns within the collected data about the central phenomenon (Creswell, 2007; Plano Clark & Creswell, 2010).

Merriam (1998), states there is a right way and wrong way to conduct data analysis, and "the right way to analyze data in a qualitative study is to do it simultaneously with data collection" (p. 162). The paraphrased steps below illustrate the author's point:

- read the transcript of the first interview, field notes, observation, or the first document collected;
- review the purpose of the study followed by reading and rereading the data while making notes in the margins to comment on the data;
- write a separate memo to capture your reflections, tentative themes, ideas and things to pursue that was derived from the first set of data;
- make notes of things to ask, observe, or look for in the next set of data collection activity;
- compare your second set of data with the first set. The comparison will inform the next data collected, and so on (Merriam, 1998, pp. 161-162).

Ideally data collection and data analysis will occur simultaneously. In qualitative research, Merriam states that "the final product is shaped by the data that are collected and the analysis that accompanies the entire process. Without ongoing analysis, the data can be

unfocused, repetitious, and overwhelming in the sheer volume of material that needs to be processed. Data that have been analyzed while being collected are both parsimonious and illuminating" (p. 162).

Qualitative data analysis requires four major steps, according to Plano Clark & Creswell (2010), which is to prepare the data; explore and code the data; develop the description and themes from the codes; and finally, to validate the findings (p. 280).

Data Preparation

After each interview, I transcribed my data verbatim into a Word document. As part of transcribing the interview, I inserted a time stamp at key points throughout the transcription, so I could reference back to the specific time in the audio recording. For example, at one hour and three minutes into the interview I would inserted [01:03] onto the transcribed document so I could reference where to locate the precise audio recording later. Some interviews were transcribed by a third party.

After each interview, I read and reread the transcription and made notes in the right margins. In the left margin, I jotted simple notes on my thoughts or ideas, which surfaced while reviewing the transcript. In preparation for coding, I blocked off each interview question with the accompanying response, and inserted line numbers for easier referencing. While these extra steps required extra time and effort, it was a tremendous help since I often went back to listen to the tape recordings repeatedly.

Exploring and Coding My Data

In this exploration phase, I developed codes (i.e. created descriptions) based on key words, phrases, concepts, ideas (Creswell, 2010). This time consuming and daunting task

resulted in the most fascinating section of the research since I was able to go back to listen to the audio recording while rereading the transcript. It allowed me to listen carefully to the subtle nuances such as the intonations, or reflective pauses, and it also refreshed my memory of the moment in time I spent listening to their experiences.

In addition to creating the codes, I reviewed other data sources (i.e., photos, poems, artwork) to identify significant statements or visual representations about how my study participants perceived their experience. There is qualitative research software available on the market but I employed the traditional method of colored sticky notes, highlighters, two dry erase boards, and the Microsoft Excel Application. Using an excel spreadsheet, I entered all of my participants' data to sort, organize, and facilitate my search for larger units of information, which Creswell (2007) calls, "meaning units" or themes (p. 159).

Each participant had a tabbed excel sheet labeled with their pseudonym. On the individual spreadsheet, it contained their transcribed words within individual cells, which were later colored based on the codes that started to materialize from all of the data that was being collected. As each of the transcripts went through several iterations of coding, it was easy to make the adjustments on the spreadsheet.

Developing Descriptions and Themes

Maintaining the line numbers from the transcript made it easy to cross-reference. After culling through the codes, themes started to slowly reveal themselves. The spreadsheet allowed me to perform an in-depth analysis of the data in which to create my themes and subthemes. I created tabs in the excel spreadsheet for the various themes and subthemes that evolved. The resulting themes provided me with a better understanding on how the

participants experienced the phenomena from their perspective and help me to analyze the findings to be written up. (Creswell, 2007; Merriam, 2009; Plano Clark & Creswell, 2010).

According to Creswell, (2007), describing "what" the participant experienced is a textural description and describing "how" they experienced it is called a structural description. And "a composite description of the phenomenon incorporating both the textural and structural descriptions" is the "essence" of the experience and the basis for a phenomenological study (p. 159).

Validate My Findings

Qualitative data analysis is a subjective process and bracketing allows the researcher to reflect on his or her own views and experiences related to the study's central phenomenon, describes these perspectives, and sets them aside during the analysis process (Plano Clark & Creswell, 2010). Moreover, the authors state that triangulation can be utilized to draw evidence or information from different individuals or types of data to corroborate findings (Plano et al., 2010). By asking participants to check the findings for accuracy, researchers frequently use member checking as a method to validate their findings. Throughout my data collection and data analysis, I validated my findings to ensure accuracy and credibility through the use of member checking and triangulation.

Limitations of the Study

This study had several anticipated and unanticipated limitations. One of the limitations to this qualitative study was the willingness and availability of participants to be interviewed. For example, one potential study participant had to cancel our scheduled interview due to a last minute offer of a teaching assignment in another country, which created a flurry of extra tasks

(i.e., syllabus preparation, travel arrangements, family responsibilities, packing). Another participant experienced an unexpected one-week flight delay out of Guam to return home where, according to my potential participant, the internet connection was far more reliable. The delay created a domino effect on his family responsibilities and class preparation plans for the upcoming semester, which unfortunately resulted in his decision to cancel his participation in my study.

One criterion in particular, which posed a sampling size challenge, was the participant's direct connection to the field of higher education. My study required participants who are faculty (as opposed to staff or administrators), which restricted my pool of potential participants even further. It required creativity and flexibility using purposeful, convenience, and snowball sampling (Merriam, 2009) to secure my twelve participants.

The second limitation involved the physical geographical challenges of having participants from different states and Canada, which resulted in the reduced opportunity to conduct interviews in person on their campuses. Additional challenges arose in two areas. The first drawback was the necessity of performing video conferencing interviews. Skype® is a Microsoft application, which allows for voice, video, and text conversations. Similarly, if the participant uses Apple products (i.e., iPad, Macbook) they would be familiar with Facetime. To make it convenient for my participants, I was prepared to use Skype or Facetime, with a backup plan to use Google Hangout. While it video conferencing presents the distinct advantage of a visual connection it still has its drawbacks of constrained rapport and fluidity of motion based on the quality of the internet connection. The second drawback was identifying convenient

interview times that worked for a variety of time zones across the United States and Canada, and being mindful of daylight savings when scheduling the interviews.

For the third limitation, I realize that my study is not generalizable given my sample size. However, a qualitative study provided the opportunity for me to conduct in-depth interviews and to present the complexity of information provided by my participants, which allowed me to add my research findings to the literature on faculty development and transformative learning.

Fourth, my own biases and background were limitations. I learned to discern this with the guidance of committee members who pointed out some of my assumptions (i.e., faculty are stressed) so I could set them aside before I started data collection. All of these limitations could be resolved once they were identified and having the opportunity to learn about my participants' experiences from their perspectives, was a rewarding and enriching experience for me.

Conclusion

If we cast our gaze at the role of faculty fifteen years from now, what might we see? With rapid changes occurring in the academy with regards to budget cuts, restructuring, limited resources and other detrimental elements mentioned in chapter 1, our faculty will continue to struggle to balance workload pressures as they continue to 'do more with less.'

The next chapter presents the findings of my study. I hope my findings justify continued research focused on faculty in higher education and promotes awareness of increasing pressures faced by our faculty, call attention to retreat programs as faculty development, and advocate for more opportunities fostering meaningful engagement and authentic professional growth to sustain the 'wholeness' of our faculty.

CHAPTER 4

FINDINGS OF THE STUDY

The purpose of this study was to gain a deeper understanding of the essence of the experiences reported by twelve higher education faculty who participated in one of the two faculty development retreat programs. Additionally, to explore what influenced their decision to attend and how they view their personal/professional life after their retreat experience. Participants were full-time faculty from universities and colleges across the United States and Canada, with diverse academic fields and teaching backgrounds. This chapter presents the results of a phenomenological method of inquiry followed by my analysis of the data for the emergence of themes.

The following research questions guided my study:

1) What do higher education faculty report about why they seek retreat programs?

2) What experiences do higher education faculty report they have had from participating in retreat programs?

3) How do higher education faculty view their personal/professional life after participation in a retreat program?

Collectively, these participants' stories provided rich faculty voices expressing their personal and professional challenges and the tensions they experienced within higher education. Additionally, the participants provided their reasons for attending faculty development retreats, gains and benefits from their experiences, along with examples of how they integrate what they have learned into their personal and professional life as adult learners.

My data consisted of audio recordings of one-on-one interviews, which were transcribed verbatim, highlighted, and coded to illuminate critical statements and to identify relevant patterns. Rather than coding everything and anything, Saldaña (2016) recommends that the researcher "code smart – not hard," which includes participant perceptions, tangible documents, activities, and artifacts; and the researcher's reflections, analytic memos, and field note comments (p. 18). Out of respect for my participants and to maintain confidentiality, each member was assigned a pseudonym. The names of academic institutions, cities, and other identifying characteristics from their demographic information have been changed to ensure privacy.

Study participants also shared a myriad of artifacts, which held personal significance for them in their role as a teacher or represented a symbolic expression of their faculty development retreat experience. My data also included observational field notes, photographs, sketches, and journal coding. Merriam (2009) argues that artifacts or physical materials provide clues and insights into the phenomenon being studied, and include everyday living items such as utensils, instruments, and tools. As recommended by Saldaña (2016), I utilized a holistic lens when analyzing the visual materials provided by my study participants, which consisted of drawings, photographs, websites, and printed material (i.e., course syllabus, news article, music lyrics, poems, collages).

The data analysis is presented in two sections. The first section provides a demographic overview of the study participants, highlights their teaching background, and gives their initial connection to the CTT or NGTS retreat programs. The second section provides an analysis of the finding and introduces three unifying themes entitled: Building Connections, Self-Discovery, and

Commitment. The first theme, Building Connections has two subthemes Community and Humanity. The second theme titled Self-Discovery has three subthemes, which are Trusting My "Self," Trusting the Stranger, and Personal and Professional Renewal. The third theme, Commitment has two subthemes titled Trust the Process: Relax and Let Go and Applied Learning.

Demographic Overview of the Study Participants

This section provides a brief background of each participant and a prelude to their retreat participation. In this section, the study participants are grouped according to their retreat program. When a participant experienced both programs, they were placed in the program in which they had multiple attendance. The succeeding section provides collective participant comments based on thematic clusters.

Courage to Teach Participant Profiles

This group of study participants attended various CTT retreats across the United States. Some participants remained in one location for multiple retreat experiences, while others were able to experience retreats in a different location. Pseudonyms and demographic data of the CTT participants representing U.S. universities and colleges are reflected in figure 4.1.

Pseudonym	Gender	Age Category	Race/ Ethnicity	Institution	Field of Instruction	Years Teaching	Position	Status
Lewis	M	50-60	White	four year private	Education	20 years	Faculty	Tenured
Monica	F	50-60	White	four year private	Horticulture	31 years	Faculty	Non-Tenure Track
Oscar	M	50-60	White	four year public	Ecology	30 years	Faculty	Non-Tenure Track
Lily	F	50-60	White	four year private	Education	28 years	Faculty Admin	Tenured
John	M	60+	White	four year private	Medicine	35^{+} years	Faculty	Tenured
Sheila	F	50-60	White	two year public	Child Dev	30 years	Faculty	Permanent Non-Tenure Track

Figure 4.1 Courage to Teach Participants' Pseudonyms and Demographic Data

Lewis.

Lewis was born in Los Angeles but spent his formative years growing up hunting and fishing in the swampy bayous of Southern Louisiana. Because of his passion for the outdoors, Lewis became involved with outdoor education during college where he taught canoeing, camping, and wilderness survival skills with a group of his peers. Lewis recalled sitting in those circles while passing around a three-gallon tub of mint ice cream with six spoons stuck in it as they spent hours talking about teaching – what worked, what didn't work, and what new teaching method they wanted to explore next. For Lewis, this student-led outdoor education group was his ideal concept of a vibrant community of educators, and he considered this whole experience to be a very intentional and formative touch point.

In addition to his 20 years of teaching experiential outdoor education, he spent the last14 years at a private university focusing on teacher education. What drew Lewis to education was the root meaning of the word 'to educate.' As he explained it, the meaning is to draw out or to call out something from the learner. Experiential education was a natural platform for him to create the space for his students to draw upon their inner wisdom and make sense of the space.

As he started down the path to becoming wiser about education, its roots, its history, its philosophy, and his place in it as both a student and a teacher, Lewis recounted casting a wider net looking for something that would ground his emerging knowledge. According to Lewis, it was Parker Palmer's book "To Know As We Are Known" that truly grounded him. In addition, attending Palmer's university lectures gave him a stronger desire to learn more about the Courage to Teach community.

Monica.

Monica is a horticulturist with 31 years of community-based outreach experience. She splits her time between teaching educators and community outreach through her university's garden-based learning program. When asked what makes a good teacher, Monica offered, "The defining qualities of deep engagement, deep interest in the student, active listening, a willingness to present things differently, and not an expert model but a deep sense of expertise." She further added, "a willingness to provide opportunities for people in the community to learn things, do things, and engage in soulful conversation."

Monica perceived Parker Palmer as someone having those traits. According to Monica, he embodies a person who has made the journey from head to heart very well. She said that after reading his books and then participating in two three-day long Courage to Teach experiences,

which were offered by her university and led by Palmer and Marcy Jackson, she was living a dream come true.

From Monica's perspective, Parker and Marcy had it figured out and knew how to reach university educators in an effective way. She indicated that they used the right language of personal and professional renewal, incorporated silence and appeasement, and demonstrated genuine collaboration, which spoke to her deeply. Monica felt this was grounded in something very intense and close to Lewis's own inclinations. She wanted to learn how she could become a part of the Courage to Teach community of educators.

Oscar.

Oscar spent over 30 years involved in outdoor environmental, experiential education. Maps and a collection of rocks adorn his office, indicative of his deep interest in landscape systems, rock geology, ecological forces, vegetation, human history, wildlife habitats, and conservation biology. Oscar keeps busy serving as the program director with a staff of 15 for a residential learning community of 200 students with diverse majors. In addition, he teaches a well-attended introductory natural history course with an enrollment of 200 students. He also teaches ecology to law students and serves as the Chair of the Board of Trustees for XYZ Land Trust, which is a state-wide landfill. All of this serves as testimony to his deep interest in land conservation work. While other faculty members may enjoy the winter break, Oscar annually flies to the Bahamas to teach an ecology-focused design course on food systems.

After much encouragement from a friend, and funding for professional development by his university, Oscar finally found the time to attend his first Courage to Teach retreat. According to Oscar, the premise of uniting his soul and his teacher role, and the concept of being

a whole person had resonated deeply within him. He found that the program's philosophy and approach made a lot of sense, which allowed him to integrate a spiritual connection with his professional and personal life. He also enjoyed the feeling of welcome and alignment with things he believed in, and so the Courage to Teach community became a comfortable place to be in a relationship with people. According to Oscar, it ultimately was the people, the place, and the philosophy that drew him into the community.

Lily.

Lily was raised in a traditional Catholic, working class family in San Francisco. She says her parents were not college educated and she was not a good student. They saw no point in her attending college, but her mother made sure she took typing lessons. In her late teens, Lily worked summers at a residential camp for wealthy middle-class Jewish children. At that time Lily was unaware of cultural and class differences.

The camp directors, a married Jewish couple, hired Lily as a staffer. Most of the other hired staffers were former campers from upper class families. The camp directors would often argue about Judaism over the dinner table, for the first time in her life, she became exposed to cross-cultural differences and antisemitism. According to Lily, being taken in by that family during a formative time in her life had a very profound influence on her for which she is forever grateful.

At 20 Lily graduated from junior college, with a civil engineering degree. While working in a government job, at twice the minimum wage, Lily realized she did not want to do that job for the rest of her life. To her parents' dismay, Lily quit her job to return to school. She earned her Ph.D. in Education and became a music teacher. Lily continued to learn more about

multicultural education, cross-cultural communication, white privilege, and about being a contemporary woman and an academic from her college mentors.

Initially hearing Parker Palmer talking about the divided soul concept and then reading his book, "To Know As We Are Known," captured Lily's interest. At the suggestion of a former student, she attended her first Courage to Teach Retreat. That was the beginning of what was to be a long-standing, ongoing connection with the Courage to Teach community.

John.

By age 12 John knew he wanted to be a teacher. However, his immense disappointment with his high school teaching experience prompted him to return to school to complete his Ph.D. in physiology. John recounted the twists and turns in his journey through higher education, as a researcher, professor, dean, and university provost, and how his life came full circle back when he returned to the classroom.

During his academic life, John facilitated three kinds of community circles, which have been very special to him. As a Dean, he received grants, which allowed him to work with the Native American sweat lodge and do important circle work. John later created a community circle of professors who met monthly for self-exploration and deep reflection to connect their soul and role as educators. Over the past three years in his current faculty role, he has developed a new community circle of medical students informally meeting to talk, not about medicine, but about their shared humanity. According to John, when working with these community circles, the structure of the circle is key because it taps into a universal human need and human practice that crosses cultures.

Given the high rate of suicide among young physicians, John is building awareness within his students to cope with the trauma and high stress expected in their future professional life. According to John, the Courage to Teach principles and practices helped him find a pathway for self-exploration and self-discovery, not just for himself, but for his students. John confides that he never liked poetry, but as he fine-tuned his reflective skills and tapped into his inner wisdom, he has since discovered he is a good poet. For John, poetry has become an extremely useful and powerful way to connect with the energy and vitality of his community circles.

Sheila.

Sheila holds a Ph.D. in Special Education. Her circuitous 30-year career pathway included a state agency position as an Early Childhood Specialist, seven years in the public school classroom and adjunct faculty at a community college before reaching her current position as Department Chair. In her junior year of college, she took a special education course, thinking it would be an easy grade. Since then she has become fascinated with and immersed in the learning sciences – how people learn, individualization, behavior, and functions of the brain.

There were a lot of factors, which caused Sheila to feel like there was incongruence between her professional role and personal soul. Faced with turmoil and uncertainty after ending an emotionally abusive relationship, pursuing a Ph.D., incurring financial debt, transitioning to a new specialist role, learning a new job, and caring for young children, left Sheila feeling overwhelmed and unsure what the future would bring.

While working as an Early Childhood Specialist for the state, she recalled that her supervisor would start off their department meetings with a poem. Sheila indicated she had read poetry, which did not always resonate with her, but these poems were different. These were

personal life poems meant to incite personal reflection. These mini reflection exercises genuinely resonated with Sheila. She expressed that it felt better than chocolate and, whatever that Courage to Teach experience was, that is what she wanted.

When an opportunity arose to participate in the Courage to Teach program, which was paid for by her organization as professional development, Sheila jumped at the chance to attend. She said she expressed a strong, compelling need for the opportunity given her professional undertakings and her personal struggles. According to Sheila, what kept her going back to CTT for over two years was the energy that came from the group and the sacredness of that time together in a safe community.

Summary of Courage to Teach Participants

All of the CTT study participants were funded by their academic institutions to attend their first CTT retreat as a classified professional development program, and most received funding for subsequent CTT retreats. Some participants' attendance required the personal encouragement by colleagues, sometimes on multiple occasions over a span of several years. Some participants indicated difficulty with finding the appropriate time, in some cases due to family responsibilities, taking as long as two years before they finally attended their first retreat.

All study participants attested to a deep appreciation for the time away from the busyness of life, the space to distance themselves, so they could examine their work and their role as a teacher, and gratitude for the place where they enjoyed being closer to nature. The participants used similar language when describing their CTT retreat experiences. Some commonalities in the language or concepts expressed by the participants included touchstones, integrity, authenticity,

reuniting soul and role, holding tension, silence, holding space, and feeling welcomed. Additionally, all participants mentioned the importance of being together within a community.

National Great Teacher Seminar Participant Profiles

This group of study participants attended NGTS retreats in the United States and Canada. There are numerous Great Teacher Seminars offered across the United States, but NGTS is only offered in Hawai‘i and Banff, so the six participants repeated their NGTS attendance exclusively in the same location. Pseudonyms and demographic data of NGTS study participants representing universities and colleges across the United States and Canada is reflected in figure 4.2.

Pseudonym	Gender	Age Category	Race/ Ethnicity	Institution	Field of Instruction	Years Teaching	Position	Status
Dustin	M	60+	White	four year public	Student Development	30 years	Faculty Specialist	Tenured
Bethany	F	40-50	White	two year public	Chemistry	12^{+} years	Faculty	Contract Renewal
Amaya	F	50-60	Not indicated	two year public	Computers	25 years	Faculty	Tenured
Amy	F	50-60	Not indicated	two year public	Business	5 years	Faculty/ Admin	Tenured
Chantel	F	50-60	White	four year private	Business	5 years	Faculty	Tenure Track
Kirk	M	60+	White	four year public	Education	30^{+} years	Faculty	Tenured

Figure 4.2 National Great Teachers Seminar Participants' Pseudonyms and Demographic Data

Dustin.

When I scheduled our interview, I had no idea that Dustin would be two days away from retirement. Dustin was sitting in his office surrounded by books and papers stacked neatly about on his office floor when I arrived at his doorway. He handed me one of the several handouts he

had set aside for our meeting. It was titled "Philosophy of Teaching – Teaching from the Head and From the Heart" and clearly outlined his deeply held beliefs and passion for teaching. He mused how he had continuously tweaked it over the years because he was always learning something new from his students. This meeting was not the first time our paths crossed. Although I had never met Dustin until recently, for several years, I would recommend his EDEA 360 student leadership course to my business students.

Immediately after earning his Bachelor's Degree, Dustin served two years in the U.S. Peace Corps in South America. Somewhere between earning his Master's Degree and before dropping out of his Ph.D. program, he held a variety of positions including Resident Hall Dorm Director, Chief Counselor, and full-time faculty teaching leadership courses for over 34 years.

Dustin's three-part philosophical framework evolved over time to help him primarily learn about himself, learn about others, and then motivate or empower them. In his office, he was surrounded by a wealth of artifacts including photographs, student comments, syllabi, conference programs in which he was a presenter, poetry he wrote, and poems that Dustin used in his classes. It was clear that he was enjoying the moment to reflect on his 34 years of engaging with students.

Dustin took advantage of every opportunity to attend annual university-sponsored faculty retreats to connect with others, learn new ideas about teaching, and learn about himself as a teacher. For those reasons along with his deep interest in leadership, Dustin eagerly participated in both NGTS and CTT programs because he knew he would come back with a stronger sense of renewal, which was very important to him.

Bethany.

When Bethany was single and in her twenties, she held a tenure-track position as an Assistant Professor in chemistry in South Carolina. She liked her job, but Bethany claimed it felt like she was living on Golden Pond in the middle of nowhere without a social life. So Bethany left academia to go into the business industry as a training manager with the understanding that she would be able to travel a lot. Based out of Atlanta, Bethany often flew between France and the United Kingdom until her company started to move people out of Atlanta to smaller cities. Knowing she was not ready to return to the small town lifestyle, she switched companies and became the Manager of Computer Validation in research and development. During that time she developed a vast network of international business associates and got married.

When I initially interviewed Bethany, she was teaching chemistry at a community college and preparing for contract renewal. I asked her why she gave up traveling to return to teaching. Bethany indicated that she and her husband were ready to start their family, and working in education provided a better lifestyle for those plans than working in the business industry, which often meant a two-day notice to fly to Europe. She felt working part-time in the summer and teaching one class would be more conducive to spending quality time with her family.

Bethany indicated she loves teaching and the culture within the community college, where she felt education is highly valued and teachers are well respected. With the encouragement from a colleague, and assurances she would learn so much and meet great people, Bethany enthusiastically agreed to attend her first NGTS retreat. She had always harbored a deep interest in learning more about teaching and how to better help her students. The seminar seemed like a perfect opportunity to do both.

Amaya.

Amaya is a full professor and teaches computer science. Amaya gave up her job as a software engineer to focus on her family and to be with her young children. She never considered it a sacrifice or a difficult choice because her family always came first. Amaya never set out to become a teacher. In fact, it was the last thing she wanted to do. Her family was her primary reason for becoming a teacher because the school schedule seemed a perfect fit. But along the way, Amaya discovered she had a passion for teaching. Moreover, Amaya discovered she also has a penchant for collaboration and team teaching across disciplines.

A senior colleague and mentor suggested on several occasions that Amaya should consider attending the NGTS, but August was a difficult month for her because she had young children. After three years of his encouragement, she finally relented. What Amaya brought to the table at NGTS was her deeply rooted family values and her desire to bring the best out of people. What she learned from the NGTS is that there's no difference between us. According to Amaya, we are all human beings whether we are faculty, staff, administrator, or student. She feels strongly that NGTS program works because of the fundamental core values and concepts which allow human beings to flourish, to be what they want to be, and to do what they want to do in the best way possible. She believes participating in NGTS is something that faculty rarely get to do, which allows them to reflect deeply on what they do.

Alice.

Alice previously worked in the business industry for over 11 years, but always held aspirations to be able to give back one day. Now, as an assistant professor, she is fulfilling that goal by helping students with their careers and lives, and in return she receives the deep

satisfaction of doing something for others. After completing her sixth year, Alice realized that teaching requires a lot more time than she could have ever imagined and gained a greater appreciation for all teachers.

Despite the busy and cyclical pattern of course preparation, Alice enjoys what she is doing because of the "give back" factor. She takes great pride and pleasure when her students see the proverbial light bulb going on, or when they secure a long-sought job in industry. According to Alice, it makes all the long hours of work very worthwhile.

When Alice saw the NGTS flyer in her mailbox, she felt it would be a perfect opportunity to meet and network with great teachers and learn as much as possible from them. By participating in the NGTS, she hoped to become a better instructor. Alice maintains that she brought back ideas and approaches from her first NGTS experience that probably would have taken years to figure out or to learn on her own. In addition, she said she was surprised by how willing teachers were to share what they knew and experienced in the classroom. Alice said she "soaked it all in like a sponge" and readily utilizes some of the ideas in her classes with great success.

Chantel.

After 30 years in the business industry running her marketing and accounting practice for several years, designing and developing accounting systems for small organizations, and working in the not-for-profit sector, Chantel decided to return to school to work on her MBA. As she finished her MBA program, she was asked to teach a personal finance course by the Department Chair. As it turns out, Chantel taught three classes that year because her job at the

not-for-profit organization was phased out. She started with first-year courses such as Introduction to Business, Decision Making for Managers, and Human Resource Management.

Although she is now hooked on teaching, Chantel confided that it was not always that way and her first year was brutal. She said she backed into teaching and found the transition difficult. Chantel recounted stories of crawling into bed with a pound of chocolate, a cup of coffee, and a box of tissues to cry her way through course evaluations. Although Chantel said she knew the material very well, the critical student comments and self-doubt distorted her thinking.

In the corporate world, performance appraisals occur on a professional level with HR directed objectives and standards, but in academia, it happens through student course evaluations. Therefore she did not feel that the feedback was always helpful since it did not comment on content mastery nor were there much constructive suggestions for improvement. According to Chantel, in some cases, the student evaluations were very personal and sometimes stinging. She revealed that her Department Chair had talked her out of resigning and suggested Chantel try it one more year. At the encouragement of her Department Chair, Chantel attended her first NGTS where she discovered a community of teachers who understood her struggles; and provided the support she needed to thrive.

Kirk.

Born in Austin, Kirk now spends much of his leisure days in retirement on his ranch in Texas. After finishing his bachelor's degree, Kirk planned to be a high school math teacher and had no intention of going anywhere. While working in a research job in the Educational Psychology Department, he received an offer for a fast-track Ph.D. program followed by a full-

time staff position in the computer department of his alma mater. Kirk eventually left his post due to the growing expectation for immediacy in electronic communication and the university focus on going paperless, which did not resonate with him.

After spending three winters in New York, doing computer research methods and statistics, he decided to accept a position as an Associate Professor in Hawai‘i, which offered warmer weather and immediate tenure. Kirk recalled being in a large lecture hall and watching students bent over their tables taking a test. At that moment, Kirk realized that taking tests was a waste of energy and talent, and he began asking himself: What could really help enhance student learning? He claimed that was a life-changing moment for him.

As a tenured professor, he was able to redefine his role and refocused his attention on teacher formation – working with people who were teachers or wanted to be teachers. He discovered CTT, which allowed him to explore his strengths in the teaching profession and, because of the practicality built into NGTS, apply what he learned in his classroom. According to Kirk, the two models were very powerful learning opportunities for him.

Summary of National Great Teachers Seminar Participants

All NGTS participants were funded by their academic institutions to attend the NGTS, as a professional development program. Participants reported an eagerness to participate with the intention of learning how to become better teachers and acquire new ideas to apply in their classrooms. Some participants struggled with the higher education environment, and two expressed difficulty within their classrooms. Most participants needed personalized convincing from colleagues or supervisors who had previously experienced the NGTS. One participant reported it took three years of encouragement from her mentor/supervisor before she reluctantly

agreed because she did not want to give up her time to be with her young children. Given the program's extremely high demand, repeat attendance was not always a readily available option. Chantel reported it took several years before she attended her second NGTS.

Participants reported enjoying the spaciousness of time; amazing networking interactions; the beautiful location; and the sharing of ideas, issues, and suggestions. Three participants mentioned the NGTS was unlike the discipline-specific conferences they attend for professional development because the NGTS gave them an opportunity to interact with people from other disciplines. Additionally, the diversity allowed for a variety of ideas and suggestions that could transcend disciplines and participants could see how the issues they encountered were prevalent in other academic institutions.

Analysis of the Findings

The following section covers the themes that emerged from the aggregate data of the two programs. In the analyses of the interviews, three commonly reoccurring and interwoven themes emerged that centered around the participants' experiences with building connections, self-discovery, and commitment. These themes provided a structural framework representing the many and diverse participant perspectives and their responses to the interview questions.

Building Connections

For many of the participants, building connections, both personal and professional, was an important part of the process: whether it was a desired outcome or an unanticipated one. Two primary types of "connections" became apparent through interview analyses: community and humanity. In terms of human beings with innate needs, Amaya stated, "Nurturing is at the top of

the list, and through that, you can pretty much teach anything you want. So it's not about the subject matter that you need to prepare for, it's about connecting….Being able to reach out."

Participants commented on their role and aspects of their personal and professional relationships within their various communities (i.e., students, colleagues, family). They also mentioned the positive communal relationships they formed during their CTT or NGTS experiences and the continued connections afterwards. Kirk mentioned, "Some of the group connections are still functioning because it's such a powerful week." Moreover, participants credited their ability to define who they were as teachers, based on their sense of community within CTT or NGTS (and the program's core focus on the individual), and not their discipline. The participants also commented on the strides they made to improve professional and personal relationships by applying some of the principles, practices, ideas, and suggestions they had acquired from participating in CTT or NGTS.

Sheila indicated, "We always throw around that word 'relationship' so often [that it] diffused what it means…. Connections' are much more of a powerful descriptor…. There's so many different ways that you can use it, to connect people to their sense of purpose…. So it's that connection that Courage to Teach gives and that courage I think teachers have to have."

More than half of the participants shared a broad spectrum of viewpoints on making connections with their shared humanity. The participants' diverse comments on being "human" indicated an overarching concern for society beyond the scope of the classroom community. They talked about the human potential, human services, the need to be fully human, people's common humanity, and the human connection. Some participants also shared their insights and concerns about humanity and the role that higher education plays in our global community.

Community.

All participants mentioned taking advantage of the opportunity to make connections or foster interactions with other members of their CTT or NGTS community in a positive way. Oscar said, "I found it really wonderful to be in a group setting where there is so much attention to just honoring the group and honoring each other and honoring ourselves. We rarely have the opportunity to do that or experience that." He added, "It was very profound that way." Alice shared that, "People just really clicked and connected and networked and became close by the end of the week. So I know it's a successful model." Bethany also felt a powerful sense of community, sharing:

> There were so many amazing interactions. I think it was how we would get together every day with everybody. And the sharing, I think that's what I really enjoyed the most. There were so many perspectives, and it was all - positive…. You could let your guard down and listen to what everybody is saying, no judgments – just learning. I loved that.

After having a "brutal" first year teaching experience, Chantel said, "It was good to hear that I wasn't alone and that was what helped me so much. With National Great Teachers, I discovered I'm not the only one going through this. I found that very helpful."

Sheila felt the time spent in within her CTT community was sacred and their common experience together gave them a common bond. She said, "the power of when you're so aligned with other people that almost words don't have to be said…. We're all there together, and we don't have to speak with each other, but we're still sharing an experience."

In general, participants delineated the difference between the professional development *retreat,* which focuses on the individual, from the professional development *conference,* which revolves around the discipline. Most participants indicated they usually attended discipline-

specific conferences. However, they appreciated the rarer opportunity to attend a faculty development retreat where they could meet and connect with people from other disciplines.

Bethany observed that everyone goes their separate ways every night at a professional development conference. But with the NGTS she said, “I think it was the camaraderie. It just seemed like a real positive environment in which to learn. In fact, I still email people.” Having participated in many NGTS retreats, Amaya points out that, “It’s not about what you know, how much you know, or what degree you have. It’s about you, as a person.” Amaya added:

> Most of the technical conferences I go to, they're teaching something about technology, it's not about me at all. Not even 10 percent. You definitely learn things from those conferences, and you get to meet other people…. It’s not in the same depth that the NGTS has. I really think it’s important to have something like that.

Since Dustin participated in both the CTT and NGTS, he underscored:

> A common denominator in those experiences, at least for me, was the safe spaces where I could talk and where other people could talk…. It doesn’t take you long to realize in this group, individuals in here are going to listen, are going to respect you. I liked that medley of people, so I kept going back…. Associating with that group of people was a gift.

In addition to feeling supported by their CTT or NGTS community, participants also mentioned making changes to improve connections within their classroom and among colleagues. Study participants reported they were able to explore or expand their spiritual nature, and they have informally integrated it into their classrooms or infused it into their student advising appointments. In an effort to ‘build community’ within his class, Kirk shared that he holds his first day of class outside of the classroom, often selecting some place outdoors, in nature. The preservice teachers are given a candle and sit in a circle. As each student lights their candle, they dedicate their semester’s work to someone in their life, who has made a difference. The student invites the spirit of the person into the space to be a part of the class. Then they

would go back around the circle to blow out the candles one by one. When the candles were blown out, the class was over. Kirk remarked:

> It's a very powerful exercise. Students would always wonder, "Whoa, what kind of class is this going to be?" Because when you dedicate your work to someone, you do better work because you're vested in a different way. The dedication means something to the individual. It's a very powerful exercise. Exercises like that bring us into a community – bringing powerful stuff into the present."

Having earned an additional Master's Degree in Theological Studies and working for a religion-based university, Chantel would encourage open discussions about God and spirituality with her community of students. She explained:

> The opportunities to connect with my students, sit and chat with them after class. That's my passion. My office door is always open…. My goal is just to see them prepared to grow and mature as the individuals God created them to be, and then use those gifts and abilities and that creation in whatever role He's calling them to step into.

Lewis is in the process of adding a Master's Degree in Theological Studies to his curriculum vitae and given his passion for the outdoor world, he said:

> I'm increasingly longing for those more grounded conversations around deep, deep identity and a deep sense of place in the world. There's a lot of parallels that are between these two worlds, these two spaces. The space of the classroom and the space of worship are very, very similar. I think each could gain a lot from being reminded about the similarities, the shared points of interest, as well as the clear distinctions….We'll have to see where there might be some opportunities to be more forceful and direct in bringing spirituality into the higher education context.

Regardless of their subject discipline, it was evident that participants had a strong desire to build connections with their students and connect their students to the subject. In addition, some discovered a connection with their inner spirit or soul to their professional role. Study participants reported their community connections were 'profound experiences' and 'amazing interactions,' and some participants indicated that their connections would flourish beyond the retreat because they felt a deeper connection with their communities.

Humanity.

Building connections with one's humanity encompasses a broad range of topics discussed by the participants, ranging from the conditions of being human to the diversity of the human race. The more seasoned faculty members with over 20 years of teaching experience mentioned seeing a disconnection occurring between teachers and students, which one participant described it as "losing an intimate connection to the university." Another participant called it "disheartening." This was distressful since these participants could recall a time when the university was a tightly connected community. One participant mentioned the disengaged behavior on the part of the faculty since technology allows them to work more often from home.

One participant noted the increased level of stress placed upon students, while other participants revealed some of their own professional challenges within higher education along with the resulting stress it created for them. Another participant commented on their painful experiences with hierarchy and classism among colleagues. Several participants expressed tension with administration. Yet in spite of those negative experiences and observations, most participants were also quick to disclose positive aspects of their shared humanity.

According to Amaya, there is no real difference between people because we are all human beings. Although we may have different roles - faculty, staff, leaders, administrators, or students; we are all human beings with basic innate needs. Amaya explained:

> With high-tech conferences, it would be difficult to create that aspect of deep human connectivity in a short amount of time. With the concentrated effort of the NGTS, you could reach that in one week. Our needs are not so different and what other way can you bring the best out of a person than ensures human connectivity?

John affirmed that programs such as CTT tap into a universal human need and human practice that crosses cultures for hundreds of generations. He attested that "It's a profound

process and I think it's very well structured and crafted over many years of experience and drawn from really thoughtful traditions."

Because of Oscar's interest in the landscape and the human connection with the landscape, he has developed an interest in how CTT can be more "fully integrated into a vision of how people are connected to the land in that relationship." Oscar's experiences affected how he works with his students and his professional communities (i.e., colleagues, external communities). He expressed an interest in holding the tension of diversity and creating a robust framework for exploring a dialogue across differences, and elaborated:

> With our country so polarized politically, the idea that there's a common ground that we can sort of stake out in communities and have the diversity of perspectives, I think that holds a lot of promise…. I'd like to be able to engage with people as fellow humans and not about whatever thing is being polarized.

Lily espoused the importance of recognizing the spiritual nature of being human within human services or teaching. According to Lily, "the recognition of people's humanity, the recognition that each one comes to work with a soul, whether… it's in relationship to the divine or Oracle, that's what drives most people to do the work of teaching." Lily added:

> Some things that struck me were the divided soul concept particularly in higher education and teaching…. That a person is pressured by the institution to leave their soul at the door, and behave as if they're not fully human. I resonated with that.

Lewis, Monica, and Kirk expressed their concerns about the current structure of the education system. Kirk recounted that in the past there was always a cadre of graduate students and faculty doing things together as a tight community. He claimed that the university had become a very different place because the "faculty can be invisible. They don't have to be here. They can work from home. Technology has made it very possible. Offices are empty. No one is around, and the doors are closed." Kirk added that "The young people don't have the same sense

of identity with the college and they're only focused on their vitae. Getting promoted as fast as possible, that's the message the university is giving them."

On the other hand, there is a loss of human potential, according to Lewis, "when the time is spent unproductively in meetings going around and around when it should be spent doing something else – changing ourselves – and changing the lives of others, but we're not." He briefly revealed vignettes of young faculty at his university who were "desperately trying to hang on to that sense of authenticity and integrity, while also being overwhelmed by the complexity and the demands associated with getting tenure."

One participant revealed painful stories of faculty jealousy, hierarchy, and classism, and provided the metaphor of faculty scrambling to get to the food bowl first: to get a grant, a job at a good institution, to be mentored by the right person, or to co-publish with a well-known professor. Several participants had similar stories of challenging colleagues, tough personalities – sometimes the tension is among colleagues, and in other cases, there is mention of tension between administration and faculty.

Monica indicated that her academic institution is listed as one of the top twenty five most stressful colleges in the United States and paralleled her concerns about her university's environment with the works of spiritual writer, Eckhart Tolle. According to Monica, "There's a line in one of his books that he is worried that humans are a species gone astray. Further, he says that he thinks there is a true insanity that exists in our culture." Since Monica began teaching in 2003, she said she had seen the level of busyness increase in faculty, students, and administrators at her university; with the accompanying stress affecting their health and well-being.

Monica is gravely concerned about her students' stress level and problems they have with time management, lack of sleep, and severely depressed or anxious thoughts. On the other end of the academic fulcrum, Monica also noticed more incidences of faculty falling asleep during department meetings, colleagues' speaking under duress, people interrupting others in conversation, and everyone looking exhausted. Monica indicated:

> It may not sound like a big deal, but when it's all day, every day, the barrage of emails, the pressured conversations, it's disheartening. And it feels like an unnecessary one…. I don't think that people even know how much they're working and how deeply it's cut into the way they live. They don't realize it's a choice. If we want to change the culture, we need to have a collective conversation about that.

According to Amaya, she feels "this [NGTS] should be something happening on campuses all the time. Can you imagine what a community-building tool this is for all of us?" The desire to connect and share experiences and insights with others is universal. It is a compelling human need and one that manifested itself in the participants through their comments on connecting with their specific communities as human beings. As teachers, the participants described this need as not only more profound but essential if they are to educate their students effectively.

Self-Discovery

For all of the participants, self-improvement was the motivation, but self-discovery was the unexpected reward. They intuitively understood that to become a better teacher, you must first have some idea of what kind of teacher you are, as well as, the kind of teacher you want to become. They know that self-discovery goes hand in hand with any process of self-improvement – even for those who acknowledged that they initially participated in professional development with little or no expectations. But for those whose conscious intent was to explore ways to

improve themselves, both personally and professionally, self-discovery was at the heart of their efforts.

As a teacher, in and outside of the classroom, the participants acknowledged that they have a role to play. The participants said that understanding that role is a key part of self-discovery. Some participants described it as discovering "who am I?" The novice teachers faced their insecurities and sought techniques or skills that would help them clarify their new role as a teacher; while the seasoned teachers searched within themselves for similar clarity within their current role.

Chantel attested to feelings of being overwhelmed at her first NGTS, sharing:

> I was on the panel of newbies at the end of the session. One of the facilitators said, "Chantel you're struggling to find your voice as a teacher." And he nailed it. I hadn't been able to figure out what was bothering me….That was my "aha!" moment….I was trying to be something, trying to figure out what I was supposed to be as a teacher, trying to build that framework to know "Who am I?" I was so busy dealing with all the other peripheral stuff that I didn't know who I was. I wasn't sure what persona I should be projecting to my students.

Having been a Dean for 11 years and then accepting a position as a Provost, John calls himself a "Poster Child" for the classic mismatch between role and soul. John had never been a Provost, and he recalled that it was not working for him. However, as a Southern American male, John explained, "We just don't admit when things aren't working. . . . I was in this denial thing." Six people from his CTT community, according to John, had played an instrumental part in saving his life. He disclosed:

> I beat myself up pretty good about being weak and a failure and all that, but this [CTT] work had a lot to do with helping me convince myself that what I had done is a classic mismatch. Parker Palmer talks about the match between your role and your soul. And I'm a poster child for what happens when you don't keep those two matched…. I just kept plowing ahead and not listening to my body or my health….One day this person I happened to be visiting said: "You're sick, you're really sick. If you don't quit, you're

> going to die." And I knew she was right. So the next day I went in to see the President and said I've got to quit. He put me on a six-month sabbatical, which I did. I'm very proud of that because it was pretty gutsy. Now I'm back teaching in the classroom full-time, and I'm having a great time. And I'm better because I'm so much happier than I've ever been."

Lily recalled a painful experience at a previous institution, in which she questioned her role as a faculty member. Through CTT she was able to explore her inner wisdom for answers and shared the following:

> I recall taking a very challenging work situation where I felt that who I was in that work was being challenged by colleagues with some really difficult personalities. And it was very dark. I had to deal with tensions and disrespect and a lot of hidden agendas. The circumstance shook my shadow side and my confidence in myself.…The [CTT] Clearness Committee and the work that led to it was quite illuminating for me to try to understand who I was with that difficulty, as opposed to who those other people were. I looked closely at my 'self,' what I was bringing, my grief, my loss, my sense of myself as a professional. I remember that one pretty distinctly.

Monica, Dustin, Lewis, Sheila, Oscar, and Kirk also mentioned the importance of fostering congruence between their role and their inner self (i.e., being, soul, spirit). Sheila explained that whenever there are warning signs that her role and soul are not in tune with each other, she reassesses what changes she needs to make. But it was not always this way. Sheila disclosed, "There were a lot of different factors that had me a little bit floundering…[wondering] what my role was…where was I." Struggling with a lot of personal and professional self-doubt, Sheila credits her significant shift in her self-esteem to her CTT experiences. What now gives Sheila her strength to realign her role and soul is the knowledge that she can change her life. She affirmed, "My life is my own personal journey, and I think I have learned to be less co-dependent and more resilient about my life."

Lewis volunteered:

> Courage work created the space for me to ask those deeper questions, and to find ways of refining my sense about being a teacher and healer, as well as finding new and different ways of living in that place of tension between the ideal and the real.

Oscar sees his professional world as a "big institution where there are lots of problems. Lots of great things are going on, but there's always issues coming up, and there always will be. So, how do you thrive and be a leader in the midst of that?" Oscar's retreat experience provided him with the clarity to redefine what it means to be such a leader.

To be able to live our life fully and with passion, we must first discover and deeply understand our inner self – our gifts and strengths, as well as our faults and weaknesses; our limitations, as well as, our potentials. From that point of self-discovery and understanding their role as a teacher, faculty can teach with integrity and authenticity. In an effort to clarify their role as a teacher, many of the participants sought to discover a deeper understanding of themselves, their gifts and strengths, as well as their faults and weaknesses. Some found their voice, recognized their vocational mismatch, dug deep within to uncover the shadows that prevented them from reaching their fullest potential as teachers and as human beings.

Lily described her multiple CTT experiences over the past 20 years as "feeding and supportive" in which she examined both personal and professional issues within her life. She remembered that she suffered during her first year of teaching, not being able to unhook from the work stress and not being present for her family. "It was really bad," Lily shared, but through initial grounding in CTT, she was able to recognize her dire situation. In her process of self-discovery, she recalled, "I got some help. I was able to feel like I could come up for air….What I

connect with courage work is recognition of the loss of soul and having that language. That's been the most profound for me,"

Self-discovery became a prevailing theme for all of the participants when discussing their journey to self-improvement. Moreover, further analysis of the data revealed three common subthemes that illuminated the process of self-discovery, including: trusting my "self," trusting the stranger, and personal and professional renewal.

Trusting my "self."

Risk, shame, and fear were some of the obstacles participants named in their efforts to understand themselves better and by trusting themselves, their confidence improved. Although facilitators make every effort to be inclusive and welcoming, attending a divergent type of faculty development program requires a sense of trust in oneself as an adult learner. Another example of trusting oneself is having the confidence to set aside barriers, which prevent engagement.

Chantel faced a host of obstacles in coming to terms with her fears and lack of confidence during her first year as a teacher. But after her first NGTS experience, her confidence slowly grew and she returned four years later for another NGTS retreat. She shared, "My confidence has grown. I was able to go and sit and listen to the discussions and look at it from a position of greater experience; a position of more my 'self.'" Chantel recounted in her first year of teaching, the brutal student evaluations had her overcome with fear. She disclosed, "I didn't know who I was, I was afraid of not being the content expert. What if they figure out I don't know it all? That fear of not being good enough was what was holding me back." In spite of her 30 years of a successful business career, she had found herself uncertain and questioning her role as a teacher.

Chantel explained, "I was trying to stay ahead of the students, the preparation is overwhelming, and being on all the time is overwhelming." Although it was a vividly painful experience, which shook her confidence significantly, Chantel is fully committed to remain a teacher and fully confident in her new-found self.

For first-time NGTS attendees, Amaya said, "There's a lot happening that is kind of new. You are in an environment that is new to you until you kind of gel together and become more together as one." She further adds, "There's a lot of thinking going on, and your brain is pretty occupied with what you say, what you share, what you brought in, what you read," which be overwhelming.

Sheila disclosed that she has learned to be more vulnerable with people. Because of her personal situation (i.e., a painful divorce, young children, financial struggles, role change, Ph.D. journey), she previously did not allow herself the opportunity for self-exploration nor shared openly with others her inner feelings. With a strong sense of responsibility, integrity, and stubbornness, Sheila did not pay attention to her own needs as she continued to put other people's needs first throughout her adult life. She indicated that:

> Shame plays a big part in it. So when you divulge something that you've been hiding, you don't want to feel shame. With total strangers and knowing it wasn't going to go further than that point in time, that space for the program. You're a little bit more willing to, or it feels less shameful….the anonymous factor, in many ways, created the space to be able to divulge some things that were held very closely because of the shame."

Oscar mentioned several fear factors (e.g., failure, losing connection with his children, aging, risky new classes) but CTT has helped him to look at life differently. He said, "Being able to approach that as something that is not so much a disaster but just recovery out of life. Things don't always work out as planned and that could be part of the path in the future."

Participants like Amaya eagerly wanted to remove the barrier in her relationship with her community college students. She stated, NGTS "changed how I worked with my students….took my barriers away. I think that's why it was so important for me to go back because I wanted that reassurance….It made a difference in my relationship with my students because students weren't just students anymore, they were my friends."

Kirk explained when people are participating from the same campus; some participants may feel vulnerable and wonder if they could regret it. Based on his years of NGTS experiences, Kirk said the program experience is so powerful that the concern may be unfounded. He further indicated:

> Women are more willing to be vulnerable…. It can be contagious. Sometimes guys will come in [and] when they see a woman being vulnerable, they're willing to be also. Not all guys but some. Men are less likely to put themselves in a position to be seen as not having the right answers. Fortunately, most of the men who come are a little more open about who they are. They're willing to ask for help with a real issue. They're focused on experience. They want to be better and are willing to share, be open, and be vulnerable.

Since Kirk experienced both programs, from his perspective, they provided amazing support communities. He characterized his views using the metaphor of an island surrounded by sharks. He explained:

> You're in your teaching career, and you don't need to connect, and students are passing through every semester. You're on your own little island. It can be a very different experience if you engage and if you're willing to be vulnerable. And get down in the mud. You're not swimming in sharks up there in retreat, but you're swimming in sharks when you come back home. Up there, you're in a very comfortable ocean. Some people have found a soulmate in regards to teaching. This experience has been powerful for me. I realize it had an impact. Having that impact and opening the door that just isn't open very often is very rewarding. Provided you're open to it.

Perhaps the most interesting revelations found in the comments of the participants here was how often the identified barriers were internal or self-made ones, rather than those imposed

by others or external forces. Consequently, removal of the barriers were often within the reach of the participants themselves. Some participants needed an encouraging nudge from colleagues, while others were motivated with written words. Regardless of the challenges they faced to attend their first retreat, all of the study participants had no reservations about attending subsequent retreats.

When the process becomes familiar, the initial apprehension is diminished, and confidence is developed. In her role as an NGTS facilitator, Amaya fine-tuned her soft skills and developed the confidence and competence to orchestrate small group topic sessions. When participants appeared to overshadow the discussion by talking a lot, she discovered she could "gently impose upon them that they had done their sharing and they should allow others to share." Amaya indicated it was something she had to learn to do since it did not come naturally for her, but she felt at ease with the NGTS group. So being in the NGTS community as a facilitator, according to Amaya, "helped me a lot to be able to take that role and be able to apply it. This has impacted me as a teacher and how I bring what I've learned directly into the classroom." She trusted herself.

Dustin stated that he was losing his way and thought he just wanted some experience in teaching. Confronted by his self-doubt, he disclosed that he would often say:

> I don't know how to do that, or that's too risky…. So for me, it was a little leap, but I did it. Almost every time that I did it, something ended up really good. In other words, I resisted at first, sometimes saying "Oh you guys know more about it than me." Yeah, but it always turned out great.

As part of their self-discovery, participants had developed a stronger sense of confidence because they had learned to trust themselves and recognize that some of their barriers to learning were self-made.

Trusting the stranger.

Part of recognizing the barriers to self-discovery is the realization that you are not alone. Monica emphasized that there is something wonderful about sitting with like-minded people and added that another CTT participant once captioned it, "trusting the stranger." Sheila recounted. "I had not processed any of the abusive nature of my marriage, slash divorce, so that was very powerful to share my story with total strangers. I divulged things that I would never have told even my best friend." She further elaborated on the connection she made and "the sacredness of the time with these people, that I knew deeply, but didn't actually know them." The stranger" starts out as an unknown person and by participating in the retreat and becoming a part of the Community process, the person's role switches from stranger to a trusted friend.

Several other participants also mentioned entering the retreat as strangers, but leaving with the feeling they were part of a community of friends. Chantel said in her NGTS "there was a level of trust that was established among the smaller group, which was helpful. . . . To hear objective advice coming from total strangers, with whom I have no long-term friendship, was really helpful." Amaya called it a "feeling of inclusion… being together, with no judgment." For Lily, the idea of stepping away from the regular workday to be literally in retreat from the workplace matters a lot. She added, "I don't think most of us can go deep into these vulnerabilities in the presence of our current colleagues."

Alice stated, "From the day that we got there, we are all strangers…. By the end of the event, to see the unity… the connections and the networking and the closeness that everyone created and generated among themselves was really awe inspiring." According to Dustin:

> It doesn't take you long to realize in this [NGTS] group, people in here are going to listen and be respectful. Like in CTT, it's real low-key, and it's very safe space. That means a

> lot to me because, in spaces that aren't safe, I just shut up. I don't jump in because I'm not the pushy extrovert that wants to do that.

When teachers share a closely guarded secret or personal vignette to strangers, they are not necessarily seeking advice or a quick fix to an issue, rather they want someone to deeply listen. When the participants found themselves in a community of like-minded educators, they discovered a liberating arena that fostered a sense of trust among strangers, who honor learning and are respectful of each other. Trusting the stranger soon became a matter of trusting a friend.

Personal and professional renewal.

Participants attributed their positive experiences of personal and professional renewal, and in some cases rejuvenation, to the program's retreat format (i.e., space, time, place). According to Monica, "when you talk about soul and spirit that can be awkward in the university setting. But when you talk the language of personal and professional renewal and vitality, no one wonders what that means; everyone gets what that means."

Part of the purpose for faculty development is to foster a feeling of well-being among the participants. Program facilitators carefully create and monitor the framework of space, time, and place for personal and professional renewal. Participants indicated factors such as finding the time to attend, the timing of the event, the length of the program, and the downtime as formulas for the success of faculty development programs. Some participants reported difficulty creating time to pull away from personal responsibilities (i.e., childcare, eldercare) but once there, they expressed an appreciation for the time away from those responsibilities.

According to Dustin, "Getting away gives you an opportunity to change your perspective a little or to come from a different perspective because you're not just away from work, you're away from home to release some of the pressure." He further adds, "NGTS transformed my

knowledge and my understanding of my ability to teach…learning about my teaching style and new ways to teach was extremely rewarding." Additionally, the connections he made and the support he received from his NGTS community encouraged him to create a new, exciting course, which further invigorated his passion for teaching.

Leaving behind family responsibilities, Sheila said she was able to "Shed that weight. . . . Making space and time for myself" and drew from "The energy that came from the group, which gave me a sense of peace." After attending her first summer at NGTS and in spite of her initial reluctance to separate from her family for a week, Amaya indicated, "I found it to be very refreshing. I found it to be rejuvenating and I felt that that was actually more important than getting ready for classes." Amaya returned each summer for the past five years to continue to learn from her NGTS experiences. She further stated, "I learned things that enhanced what I was doing in my teaching. . . . It changed how I worked with my students."

Alice echoed similar sentiments indicating:

> There's never two events that are the same because the seminar is built around the participants and what they know. So every time there are different people and every time that means you learn something new. New people bring fresh ideas, different approaches, innovations, and it makes me gravitate toward this event because I know I can always learn something new.

Alice further added, "The downtime provides opportunities and the time for people to seek each other out, network and get to know each other." Given Kirk's involvement with the NGTS, he was able to elaborate based on past experiences that:

> Having five days is the best of both worlds. You have enough time to do everything. Shorter ones are too fast…. We did it once within four days, but you lose a lot of free time…[which is] very valuable. People actually make use of the free time to talk about what they're learning. They make good use of the time while they're hiking and making good connections.

A strong sense of place was also a major factor for the programs' success for all of the participants, providing an opportunity to leave behind familiar routines and surroundings. Since many of the participants have a particular affinity for being outdoors, they specifically mentioned the landscape as having a significant impact on their retreat experiences. Most participants commented positively about their close connection with nature and the beauty of the environment, which took place in different locations across the United States and Canada. They reported their retreat experiences included locations such as the majestic mountains of Banff, a mystical volcano on the Island of Hawai'i, a serene Vermont lakeside, a peaceful wooded terrain in Washington to name a few.

Bethany expressed enjoyment with the opportunity for spacious nightly outings and activities, which included gathering at the "Pupu Palace." Pupu is the Hawaiian word for snacks. At the Pupu Palace, the facilitators created the social atmosphere and location for gathering together to enjoy evening snacks, drinks, and laughter. This was often followed by long walks with smaller groups to witness the eerie glow of the volcano and views of the Milky Way's brilliance against the midnight sky. Those moments of downtime, according to Bethany, reinforced the camaraderie and bonding she experienced among her NGTS community.

For Dustin, he stated, "The whole Hawaii connection, the spirit of the place is important. I always respond to the spirit of the place. The room I teach in matters, where I spend most of my day matters regarding my surroundings." He added, "Stepping out of your busy life and going to a beautiful place is very inspiring. . . . Keeping your teaching alive is renewal. The renewal part always makes sense to me. I'm going to come back with new ideas." Dustin advocated, "So we need more opportunities for renewal."

Most of the participants also talked about the need for space, a safe space, spaciousness, and space for silence. Lily found the constructive nature of the retreat very compelling and powerful. She stated, "As a teacher, I just find it very thoughtful in terms of bringing people in the door, creating a safe space, building slowly through whatever the theme is and having people draw their difficulty."

And if space is needed, the NGTS offers participants a unique way of providing a sense of spaciousness: the freedom to walk around. According to Amaya, "You could sit in this session for 10 minutes, and if you didn't like it, you could walk around and go to another one." She added, "So it's not like people were stuck and had to stay because the session is an hour and a half long. People could go to other sessions."

John indicated that:

> We live in a world, whether it's at home or work, whether it's at church or politics, or whatever it is, wherever we go, go, go, and the push back is to remind people that they're not at their best when they don't have a little space. That space, that silence. That partner in the room is silence. And space is the most powerful thing we bring by far.

As an advocate for professional renewal, Amaya said, "I think it's really good for everybody to do this. It is something that rarely, as a faculty, we get to do, actually reflect on what we do. Or we do it in isolation." She further indicated, "So having the audience to share it with and to hear it is just amazing to me." According to Alice:

> The setting is a positive reinforcement for networking and developing a closeness because you're given the time. You're also provided with a very beautiful setting and things to do which creates that bond and networking. You get drawn into the environment, and that just makes people seek each other out.

The language, the spaciousness, and true collaborations, in Monica's words, are "smart work." She stated:

> This is not Kumbaya. It's not fluffy. It's grounded in something very deep. There is a research-based person in me. I've worked at University my whole life. I appreciate things that sit on good models. They have good foundations. Everything is in this. Again, that journey from heart to head has been made, and it's as smart as it is loving.

Lewis shared:

> One of the very first papers that I ever got published, as an academic, was an analysis of an early learning experience of mine as a faculty member having to turn to wonder – using the Courage language. Turn to wonder, stepping away emotionally from a teaching moment, so that I could hear more clearly the inner voice giving me pedagogical directions about 'what's next.'

When asked how he felt when he returned from a retreat, Oscar said, "I generally come away from retreats very much more centered because I've had the chance to reflect on what's happening, and yeah I definitely feel some renewal and enhanced courage. So I don't have a hard time with the transition."

To foster adult learning and faculty development, the successful orchestration of the retreat program is the result of careful planning and skillful facilitators. Space, time, and place all work together to create an ideal environment, not only for personal and professional renewal, but also for the overriding process of self-discovery.

Commitment

It takes commitment from everyone (i.e., facilitators, participants) to create the dynamics of an ideal community for learning. Commitment to providing the necessary framework falls on the shoulders of the skilled facilitators to ensure a positive participant experience. Creating the framework of space, time, and place sets the tone for a positive adult learning experience for

faculty development. While it falls on the shoulders of the skilled facilitators, it requires a commitment from both the facilitator and participants to be fully present, open to learning, engaged, and working together to ensure a positive experience for all involved.

Monica commented on the program framework, which allows for the "deep way in which folks are doing their own interior work." She further elucidated, "I think that that sense of alone together….We're each doing our own work, and we're doing it in a community, I think that that is pretty unique the way that that's framed."

Participants' comments reflected a range of positive experiences from a fresh perspective on their role (i.e., parent, teacher, colleague), new ideas to implement in the classroom, and a refreshed outlook. Now as a seasoned facilitator, Lewis shared:

> The courage work is giving me those tools and that framework, and the disciplinary knowledge . . . of running courage informed classes and has given me that capacity to keep sticking with it and keep moving forward. For me, it's a model of change, just an organic model of change, but I do think it works.

All participants indicated an unfaltering willingness to share their positive experiences with others and provided examples of how they applied what they learned through their daily actions (i.e., classroom teaching, conducting meetings, talking with their children) as their way to demonstrate their commitment to the tenants of the program. Within this mutually shared commitment two subthemes emerged: trust the process: relax & let go and applied learning.

Trust the process: relax and let go.

Participants mentioned the skillful and thoughtful way the facilitators conducted the various sessions. They also expressed appreciation for the feeling of inclusiveness and the opportunity to hear a variety of perspectives within the large group session, as well as, the personal disclosures, which occurred in one-on-one sharing or smaller group meetings. This was

evident in their comments about their comfort level and their ability trust the process by relaxing and letting go. None of the participants indicated any form of unwillingness to participate in facilitator-led activities (i.e., sorting exercise, artwork), but some mentioned their appreciation for the freedom to choose whether they participated or not.

Watching how people taught, Lewis recounted how he observed Parker Palmer and Marcy Jackson facilitating the CTT session. He marveled at their commitment to a rigorous level of facilitation, which he said was:

> Organized learning - the authenticity, integrity, the deep, deep, deep, deep commitment to a process, and not getting distracted by a preconceived outcome. That kind of pedagogical thing that puts it in a different kind of language was very impressive. Just that, being in their presence, I think, is particularly potent and powerful for me…. I used to think about ways that they're doing what they're doing, that genuine commitment to a process. They had that deep commitment to the process, and not get sucked into the outcome.

Based on his numerous experiences, Kirk has long held that NGTS is a "simplified and fine-tuned" process. He contends:

> The model has followed the same pattern for several years now with minor variations. David [Gotshall] is good about not owning it – it's his, but it's not copyrighted…. He wants it to have certain characteristics. It has taken different forms. He does it in a way – there's no book, instruction manual. It works!

Like Kirk, Amaya agreed that the NGTS process is very simple, and added:

> It works because it doesn't have a rigid structure and that works well. With the NGTS, facilitators are empowered and responsible for doing whatever needs to be done. It's neat to see the reassurance, that validation.

Participants, such as Lily, recognize the value of their experience and the impact it had on their learning. Lily commented:

> I love the constructive nature of the [CTT] retreat circle. As a teacher, I just find it very thoughtful in terms of bringing people in the door, creating a safe space, building slowly

> through whatever the theme is, and having people draw their difficulty…. It's just the process of it that I find really powerful.

Oscar also indicated that his small CTT Clearness Committee experience was very powerful. He said he shared about his difficulty of being a father while separated from his wife. Oscar revealed that "It felt like sort of a big risk to share so openly with a group of people. But the structure is really brilliant."

According to Kirk, the two program models are entirely complimentary, and both provided effectual experiences. He further elaborated:

> The format of the Courage work is a different dynamic because you're processing internal stuff, which can be very personal. It's a little bit threatening since the psychology stuff could be hard for some people. The [CTT] work emphasizes what inner strengths do I bring to the teaching profession….. NGTS focuses on the practicality – how can I use this in my classes? NGTS draws people who are interested in teaching, so you can't help but get great ideas from just about everyone who attends. We're investing in this profession, and we want people to be the best they can be.

Strong trust in the process allowed the participants to develop a sense of commitment to the tenants of the program and fostered a deeper conviction and belief in their CTT or NGTS community. Participants named feelings of inclusiveness, safety, and trust as paramount to their commitment to the program. As an indication of their trust in the process, participants said they would return for future retreats and expressed their intent to encourage others to attend them as well.

The opportunity and ability to get away from their daily responsibilities allowed participants to truly relax during the retreat, engendering feelings of relief on the part of some. Moreover, many revealed they were able to "relax" and "let go" especially about their feeling of insecurity about their teaching practices.

Alice shared:

> Personally, I can say that it made me relax a little when I realized that everyone else was having the same problems or similar problems and they'd gone through the same hoops that I needed to go through. … I wasn't in a boat by myself. Others were experiencing the same challenges, the same types of dilemmas that I was going through, so it made me relax a little more.

As a result of their program participation and wealth of teaching experiences, the seasoned participants also revealed they were far more relaxed in their professional life. After coming to terms with his mismatched soul and role as a Provost, John shared similar sentiments about his ability to be more relaxed and commented:

> As someone at my age and maturity, I'm now relaxed. But some of that relaxation comes with knowing that I'm where I need to be. That's part of the story about me that interfaces between my job and the role of the courage work.

Working with his medical students, John acknowledged that society dictates, "you don't want to show weakness as a doctor. You're trained to toughen out, you own your [medical] residency, and you suck it up and just go work," but he is trying to help his students to recognize what is ahead and how to prepare to deal with the challenges. He shared a poem he had written about a *busy* spider and explained, "The poem is a reminder to…look at the metaphors of that spider….a lot of it was what we teach in courage work, which is to push things back, clear some space, and let go."

Dustin's philosophy of teaching and leadership was not to simply cover the material in his courses but uncovering the material. As he explained:

> I like to focus on being in the here and now, focus on my body and just letting stuff go. It's more of a meditation than a reflection. To me there's a lot of ways to meditate, so it's not about the thinking. It's about letting go of the thinking and just letting the stuff flow. A lot of it is about letting go and getting out of your mind.

Lewis said he feels "more relaxed…. I finally got to a place where I could organize my life well enough." Lewis received his institution's Distinguished Teacher of the Year award and regularly uses principles of courage work in his classroom. When asked what life was like in his classroom, he responded:

> I don't worry about that. I used to. I used to worry about how are the students going to react to what I'm going to do. I know I'm going to ask them questions. I know I'm going to push them in ways….As I push them, they are going to push back. So I used to spend a lot more time puzzling through that space…. I have been teaching there long enough that my reputation is out there.

Others, such as Oscar and Kirk commented they were at ease with their personal life as well. Oscar said he is "at home with imperfections in my life, and in the world. I've been able to rest easier with that and less destabilized because of the things I've come across with courage and renewal." And Kirk mentioned, "Falling into NGTS….It got me out of my head, and I'm a better person for it. Life would have been different if I hadn't come here."

While most of the seasoned participants indicated feelings of being more relaxed and were in a better position to let go of their anxieties and concerns, the process, nevertheless, took both a conscious effort and the opportunity to separate themselves from their day-to-day affairs. But the process seemed worth the effort, with both new and seasoned faculty members reporting feeling more 'at ease' after participating in the retreat program.

Transformative learning and applied practice.

Participants indicated they were able to directly apply what they learned from their CTT or NGTS experiences to their life, on both a professional and personal level. Most participants reported feelings of increased confidence and renewed commitment to their role as a teacher, and all felt their initial or subsequent retreat experiences resulted in various levels of transformative

changes. For Dustin, retreats gave him the confidence and motivation to try different things (e.g., within the classroom, various leadership roles). In addition to learning more about teaching and exploring new roles (i.e., teaching, leadership), Dustin felt nourished by his retreat experiences.

Dustin stated:

> Trying out new roles is something that I got to do through Courage and then NGTS. There were opportunities, and I stepped out of my comfort zone and tried doing different roles…. Sometimes I need a little motivation to step out…when I go to those retreats, the motivation is right there for me…. So I was motivated to try different ways of teaching, it helped me to develop a lot more competence and self-confidence in teaching.

Among the many artifacts Dustin shared, two blue colored sheets containing his student course evaluations quickly stood out. Each sheet had a single drawing of a symbolic character (e.g., Winnie the Pooh from the Way of Tao readings) related to his course and scattered about on the page were his students' handwritten comments or short descriptive words (i.e., helpful, enlightening, self-fulfilling, comforting, delightfully therapeutic).

Bethany shared two photographs of her students, which were evidence of her deep pride in their accomplishments. In one photo her student is assisting in a research lab, an opportunity which Bethany worked tirelessly to create. In the second photo, her students are working on a project with the Police Department. Bethany also shared that she was creating an exciting opportunity for her students to volunteer at a new loʻi, which is the Hawaiian word for an irrigated terraced land for farming. She said, "They actually enjoy that. Living the psyche, feeling the soil, getting into that whole connection with nature…connecting with the land, it's that spiritual type of think."

Bethany claimed the NGTS experience transformed the way she approached her classes and was no longer afraid to try different things. When creating lessons, she indicated she would "try them once and see what happens….see what's working and what isn't. And improve them." She further stated:

> I definitely gained…how to keep an open mind to take different approaches. And how to reach students, I mean, different people learn differently. We tend to teach how we learned and one of the hardest things for me, as a teacher, is learning how I teach and to adapt better to my class."

Having pulled herself up from a very dark place – emotionally, mentally, and physically, Sheila reflected on how CTT played an important part in helping her to reconcile the turmoil going on within her, which impacted on her personally and professionally. According to Sheila,

> There were so many gifts from that experience. I'm fortunate enough to recognize that. It's given me the ability to step back and assess situations and find the hope in it. It has definitely tapped into my spirituality side. I think some of the other things are that I learned its okay to have two truths and to hold two truths and two realities. They could be contradicting, but they're still both reality. And that's helped me a lot in relationships. It's helped me a lot in my teaching; it's helped me in working with my students.

In the community college, according to Sheila, the student population is different, especially in the field of early childhood. Most, she says, are below the poverty line and first-time college students; and some have disabilities, which prevented them from being successful in school. As an example of how Sheila applies what she has learned to her classroom, she shared:

> Every semester I have at least three or four parents in there that have a child with special needs and they'll disclose something. As a group we'll talk about it but then we'll kind of just hold that parent in a safe space...I don't lead it; we don't say anything. We just give the wait time for people to sit there with that parent and to ponder what the parent just shared. And it has the little reminisce of what I experienced at CTT. Everybody is kind of holding that parent in their space there. So both academically and personally, and self-confidence wise….how to help mentor them from both a personal and an academic standpoint. I think the CTT work had truly impacted my approach to that.

Chantel explained, “I spent all of my career wearing a tailored business suit…the persona I projected is that of a professional, on-top-of-the-world….and I don’t know who I am as a teacher.” She indicated, “I think that was the transformative moment for me at the first Great Teacher Seminar…. I hadn’t had the time or the emotional resources to figure it out…. I was too busy keeping all the balls in the air.” Chantel confessed:

> The transformation for me was realizing that it's going to take time to be able to build a framework of ‘”Who am I as a person?”… It’s taken a lot of time, a lot of energy and heartbreak, and willingness to take off my professional persona and let them [students] see me.

Chantel confided she had wandered around for years, saying “I’m not really an academic.” At the end of her fourth year of teaching, Chantel registered for another NGTS with the frame of mind that she was going to continue to teach. She concluded, “I am an academic. I realize that now, I have started to settle into this role.” As an example of how Chantel applied what she has gained from her NGTS experience among her colleagues, she shared:

> Every night in Banff we would sit in the big hot spring overlooking the mountain and debrief from the day…. They placed each of us in a different small group…. That was really helpful because then we were able to say things without fear of hurting feelings or without fear of betraying a confidence…. It gave some of that separation and objectivity. When we debriefed at night, we were able to talk about some of the things we'd learned - some of the key struggles and key successes that we each encountered, and what we each talked about in our different groups. My colleague and I were able to help both of our other colleagues, who hadn't attended before, process. That was good. There's the saying that you don't learn until you teach somebody else the same thing, and that was very true …. Having the experience to wrap the theory around allowed me to relate it to my own life. I found this time the notes I took were very different. I've kept the notes - it's sitting on my desk, and I find that I'm now going back and referring to those notes….I know who I am as a teacher now.

Since integrating Courage to Teach® principles and practices into her professional life, Monica said her colleagues cannot believe they are “engaging in these conversations.” Monica indicated that “everyone in the room is talking about how overwhelmed they are,” but by

introducing a poem such as “Fire” by Judy Brown, it draws out unexpected thoughts about the logs on the fire and spaces between them. Monica confided that one of her colleagues kept saying, “This is entirely new to me. To have this conversation at work is so exciting.” Now when the conference room fills with conversations about busyness, Monica said, “The [fire] metaphor takes us in the back door. A way that they didn't expect.” Monica described her connections among her friends and colleagues as “a new way that we’re starting to communicate with one another. A bit more silence, a little more waiting. Better listening, active listening.”

Lily argues that “Organizations are very successful at doing what they are designed to do and expect humans to adapt to them…. Humans who are unable to adapt are the healthier ones and “people who seem to go along might seem okay…but we don’t know month to month or year to year who is really feeling okay and who is being beaten up….they might present themselves one way and be another.” Lily further suggests, we can engage in activities such as meditation, reflection, and journaling to help offset the organizational difficulty but it does not make it go away. Lily contends:

> What is most transformative for me…. Using this [CTT] work for my own development is recognition that that is a forced choice, that is impossible. I cannot choose between my humanity and my vulnerability. And being at work, I can't set myself aside. And the work of the Courage retreats and some of the traditions and some of the work I've read has helped me realize that organizations behave this way and chew up a lot of people and spit them out. But really the only thing I have control over is how I want to be with it.

Having participated in eight CTT retreats, Oscar indicated he benefitted personally from his experiences and shared:

> I know that when I had things, difficult things happen or messy things happen, I can sort through it much more. I’m able to reflect and to be patient with not judging the whole thing to be complete disaster…. Just being more patient about the humbling of the experience, actually seeing a lot of goodness in it. So it's more the brokenness that Parker

> Palmer also talks about as being a gateway to a bigger part of things. So that's been powerful for me…. It certainly changes how I view world events too….The intolerance that you see so often in the world. And rather than being judgmental, but instead understanding that there is pain underneath that somewhere.

Oscar also mentioned being drawn to and curious about engaging with people with different perspectives from diverse communities and learning to be comfortable with that. Oscar stated, "Personally, that has been transformative for me, and professionally, I actually tried to bring courage and renewal work into my programs." He shared, "for my own transformative learning experience, CTT has been very aligned with it….It's given me a place to talk about those things that are happening for me and with me, gives me a community of people to do that with."

Lewis indicated that CTT had a high impact on both his personal and professional life. He further stated that CTT was equally powerful and equally transformative regarding his teaching. Lewis explained, "It's transformative, in terms of self-exploration, and in the context of adventure and in the context of adversity," and he added, "It's also a fascinating place for me to be thinking how do I help other people have the opportunity to experience the same level of change or transformation."

Lewis explained:

> It's increasingly difficult for me to see a difference between the way I teach and the way I facilitate and the way I facilitate and the way I teach. There's certainly a difference in terms of context. Being in a college classroom, I can't do the same things I would do when I'm on retreat, so they're different in terms of content…. To organize both of those spaces are increasingly similar. A lot of strategies and techniques that I would use in the classroom in terms of setting up a learning experience are the same…. Then, conversely, I use a lot of poetry. I use a lot of third things. I use a lot of open-ended questions. I use a lot of small group triad discussions in my classroom teaching.

Two artifacts are posted at the entrance to Lewis's office provide insight into Lewis's passion for teaching. A Thomas Merton quote he heard during a CTT retreat inspired him to create a water colored drawing, which he titled, "The Frenzy of the Activist." He pointed to the blues and purples as his spirit, and the outside world being yellows and red. The dark arrows, he explained, can dominate and kill his spirit. He created the sketch as a reminder to take care of himself and not be an overly active leader.

The other drawing he created has an olive branch in the corner, a compass pointing to his true north, landscape sketching, and two stanzas from the poem by John O'Donahue called "For the Traveler." Lewis said the artwork was a reminder to himself that teaching is a sacred act and to be as true to himself as a teacher. Lewis thoughtfully explains, "Being very intentional about entering that space and blessing myself, and blessing my students…before we journey forth." Lewis likes ancient maps and cartography, so he pointed to the bottom where he wrote, "there be dragons." He indicated he does not know what lies ahead in the journey but his adventurous spirit is always willing to explore.

John shared:

> I think in both my personal and professional life it [CTT] helps me to slow down. It helps me not to be so pushy….When I'm in a CTT session, I'm really focused on being, on showing up and asking open, honest questions….Useful tools remind me to be more patient with my children and to give them space…. Pay more attention. And if I don't do the sessions, I sort of slip into the bad habit. So it helps me break up some bad habits, and you know, as a leader, that's been pretty profound, but even at home as a father, which is even harder. And just occasionally, I say occasionally, because I'm not very good at it, it reminds me to shut up and not be giving advice all the time. Because sometimes I think I can see so clearly where they [his children] screwed up and it's really painful to let them stumble and make a mistake.

Over the years, John has written and published dozens of poems, some of which he shared with me. He says that participating in CTT has taught him, "the secret to poetry is time

and space…. You can't read it like prose. You have to let it work into you…. That was a huge enlightening for me…. I've gone from hating poetry to being a pretty good poet." He shared that his sister had passed away a couple years before his first courage experience and he had written her eulogy. He said, "It sounded like a scientific abstract because that's the way I wrote, I'm a scientist. It was awful." Then during his first courage experience, he started to play with the words and began to create a few poems in her memory.

John states, "Courage work had a lot to do with that gift, me finding that gift." He said, "Most of them are about trial, or depression, or joy…a view of the human experience…. Poetry became a powerful way to tap into the energy of the circle. And it became an important tool that's extremely useful."

Overall, the study participants indicated a sense of value and personal benefits from participating in the CTT or NGTS professional development programs. They shared a deep connection to the program, as well as the respect for their community members and respect for themselves. Apart from the organizational issues and pressures (e.g., disrespectful colleagues, getting tenure, classroom struggles) encountered in their jobs, the participants indicated a refreshed perspective and greater hope for their future as a teacher. Oscar read aloud a quote by Barbara Kingsolver:

> The very least you can do in your life is to figure out what to hope for. And the most you can do is live inside that hope, not admire it from a distance but live right in it under its roof.

When first introduced to the quote, it resonated with Oscar on a very personal level, as he struggled with being separated from his wife and no longer having his children living with him.

Now Oscar can look at the same quote through a professional lens, more holistically. He said, now the quote allows him to "live with the hope that if things aren't even how you want them to be right now, how do you still thrive in an imperfect world….Not only be hopeful but to live and thrive in positive ways…that's really important." Oscar indicated this quote challenges one to figure out what are you hoping for in life.

Applying the tenants of what they had learned during the retreats in both their personal and professional lives was the ultimate manifestation of their transformative learning and new found commitment – a commitment built of trust in the process and an ability to let go of past limitations and insecurities, and a renewed focus on their role as teachers.

Supporting Documents

Records, documents, artifacts, and archives can be a rich source of information about programs or organizations and provides the researcher with many things that cannot be observed (Patton, 2002). As mentioned in Chapter 3, I was provided with compiled Seminar Feedback summaries from the Hawaii NGTS program and Participant Reflection and Feedback summaries from past CTT retreats. These documents served as a secondary source of data useful for triangulation.

The purpose of the post-retreat feedback survey is helpful for Program Directors to determine whether the retreat program fulfilled the participant's needs and to assess whether participants felt the experience was meaningful or impactful. The CTT Participant Reflection and Feedback form uses 1 Likert item and 5 opened ended question focused on the components of the retreat. It also inquires whether participants would be interested in attending future retreats.

The NGTS Feedback Survey utilizes Likert scales and 2 open-ended questions asking what the participants liked about the retreat and suggestions for improvement.

Upon reviewing previous NGTS and CTT feedback summaries, participant comments revealed information, which aligned closely with my research finding. These documents provided a rich secondary source of data for triangulation. Participants' commented:

> Meeting colleagues from such a great variety of disciplines and teaching context. Despite our differences, we created a positive, supportive, and yes, even loving space for each other. I never thought I could have bonded so quickly with such a large group of strangers. Even though we only spent 5 days together, I feel we will share a connection for the rest of our lives (2013 NGTS participant).

> I loved this experience, and would say it has been life-changing. The exchange of ideas that occurred in both formal, and especially the informal, setting was priceless and amazing! I learned so much, gained new mentors and ideas both for teaching and work-life balance, as well as amazing contacts and new friends from around the state and beyond (2015 NGTS participant).

> I found this seminar was exactly what I needed! The seminar helped me understand that there were so many ways in which I could improve my teaching and that I must think and see beyond my own 'tradition' (2006 NGTS participant).

> I really enjoyed the lessons on paradox – it seemed to coincide with my efforts to find balance in my life. To come to terms with extreme poles and finding and addressing the "AND" between them was very insightful (2008 CTT participant).

> THANK YOU SO MUCH…for such a wonderful gift of the weekend. I will forever remain grateful to you for loosening my heart to re-discover all the treasures buried deep within from ancestors past and winged spirits ahead. I can only promise what I am able to do within my control and that is to remain grateful and keep on…with the endless possibilities of fullness ahead...and never to retrieve in fear (2014 CTT participant)

> It was a powerful, meaningful experience. The experience of trust, listening, learning, beauty, care of oneself and the group is deeply cherished (2008 CTT participant).

According to Menges (1999), there are three types of feedback, which is affirmation feedback, corrective feedback, and expectation-clarifying feedback. Faculty members often

prefer the corrective feedback, which prompts change or improvement (Menges, 1999). Affirmation feedback confirms what they are doing and expectation-clarifying feedback helps faculty to understand what is expected of them (Menges, 1999). As a secondary source of data, access to the feedback summaries provided me with further insight into faculty perspectives of the retreat program experience as a form of faculty development.

Summary of Findings

Twelve participants from across the United States and Canada were interviewed for this phenomenological study. Verbatim transcripts provided the raw data for analysis. After a thorough analysis, the findings in this chapter were organized into three primary thematic clusters. Based on the participants' most frequently discussed topics, three interwoven themes and nine subthemes emerged. When participants' comments fit within multiple themes, they were placed in the theme with the closest fit.

The first theme, Building Connections, was an important part of the process and bonding among community members was a desired outcome. While there was an overarching communal intent, the focus of both retreats was on the individual and their capacity for transformative learning and meaning making as adult learners. Within the subtheme of Humanity, the participants revealed the underpinnings of stress among their diverse communities and the desire to connect at a primal level as human beings, not just as faculty.

The second theme, Self-Discovery, was another phenomenon experienced by participants, some of whom attended the retreat with little expectation of learning about the 'self' or about exploring their role as a teacher. Nevertheless, they came away with positive experiences. By removing their self-made barriers, participants were able to engage and embrace

the process of self-discovery. Many were surprised by their own willingness to be vulnerable, disclosing closely guarded feelings and intimate revelations about themselves. This confidence in their community helped them to clarify their role and explore their inner self or soul; and to make meaning of these experiences. Moreover, participants attributed their positive feelings of rejuvenation or personal and professional renewal to the skillful facilitators, who were careful to create a framework of space, time, and place to allow exploratory experiences to occur.

The third theme, Commitment, occurred because participants were able to trust the process. Additionally, the participants reported they were able to relax and let go of things that prevented them from moving forward and taking actions that lead to professional or personal improvements. By being more confident and 'at ease' with themselves and more trusting of the process, they were able to apply aspects of what they learned in their classrooms, among colleagues, and in some cases, with family members. The meaning making they were able to gather from their experiences allowed the participants to commit to living their life with deeper conviction.

The two faculty development retreat programs cited in this study are not a panacea for the challenges and obstacles faculty regularly face in their personal and professional life. In fact, some of their professional problems may be endemic to higher education, their institution, or their academic discipline. In spite of these, the participants by and large believe that the CTT and NGTS programs provided the space-time-place opportunity to step away from their daily rigor; and to build connections, explore 'self' and commit to follow-on actions. Chapter 5 will connect the results of the research data to the literature and discuss the conclusions drawn from this phenomenological study of faculty experiences with the professional development programs.

CHAPTER FIVE

DISCUSSION, IMPLICATIONS, AND RECOMMENDATIONS

Overview

This study was conducted to deepen understanding of lived experiences of higher education faculty who participated in one of two nationally recognized faculty development retreat programs (i.e., CTT, NGTS) offered in the United States and Canada. My primary purpose for conducting this study was to further my understanding of *why* faculty sought to participate in a retreat program, *what* their perspectives and insights of their lived experiences were, and *how* they viewed their personal/professional life after the retreat program. Additionally, I wanted to know whether their lived experience, provided them with any level of transformative learning within the framework of adult learning theory and whether or how they integrated these retreat experiences into their personal or professional life.

Having the opportunity to hear the stories of my study participants and being a participant-observer in both retreat programs was a valuable learning experience for me in my role as a researcher. During our interviews my participants were very clear in my role as a researcher but I believe my participation and therefore my familiarity with the retreat programs aided in our rapport. My familiarity with the program and as a researcher making every effort to maintain their anonymity may have been instrumental in their overall feeling of safety and trust, which allowed them to speak openly and honestly about their experiences.

As a researcher I appreciated my participants' responses, such as "that's a good question" or "let me think about that for a bit," which I felt my question was prompting deeper reflection. Additionally, during the in-person interviews I found it interesting to observe the behavior of my

participants. For example, one participant paused to look reflectively out her office window and other participants would cast their eyes downwards or across the room to allow for a little deeper reflection before responding to my question.

When my participants talked about a significant activity or mentioned a familiar location, by having participated in the retreat program I had reference points, which also aided me with follow-on questions. Participants who were from a different geographical locations and experienced retreats at different times of the year often discussed their close relationship with nature and the significance of the changing seasons. As a researcher from Hawai‘i, which has basically two seasons, I found those perspectives particularly fascinating.

What follows in this chapter is a discussion of my findings in relation to the research questions, existing literature, and the theoretical framework. The chapter concludes with implications for theory, practice, and further research; and my study conclusion.

Discussion of Findings in Relation to the Research Questions

The first research question addresses what higher education faculty report about *why* they seek retreat programs. The results revealed two primary themes that support my first research question, which is: Building Connections and Self-Discovery. As outlined in Chapter 4, study participants learned about the retreat programs through promotional documents (i.e., website, flyer, postcard) as well as personal encouragement. The promotional materials used words such as discover, renew, rekindle, reflect, celebrate, and personal and professional growth; but it often took the personal encouragement of a colleague to prompt the participant’s attendance.

As for ‘why’ study participants sought a retreat program, the findings revealed varying degrees of interwoven personal and professional challenges as reasons for attendance, with an

underlying hope of exploring ways to improve either their personal or professional situation by learning more about themselves. Concerning the two primary themes building connections and self-discovery, study participants indicated they attended because they were seeking ways to improve their teaching skills and develop new ideas to help them strengthen the relationship with their students. Since the promotional documents indicated an opportunity to connect with others in a supportive communal environment, participants held an underlying expectation that there would be other faculty attending.

Several participants disclosed they were searching for a deeper grounding in their emerging knowledge about teaching or teacher formation. They had read books and articles in the areas of spiritual development, philosophy, history of education, a contemplative mind, constructivist listening, trying to find an ideological approach or theoretical frame that would give them further clarity to the 'self' that teaches.

The second research question addresses the experiences higher education faculty report they had from participating in the retreat program. The findings revealed that all three primary themes of building connections, self-discovery, and commitment corresponded to this research question. All of the participants reported feeling welcomed, and maintained a sense of belonging, even after the retreat was over, as outlined in the theme, Building Connections. While participants said they expected to meet other people, what they also reported was their unanticipated deeper connections, which occurred among faculty representing diverse disciplines, over a short span of time.

The primary theme of Self-Discovery and associated sub-themes of Trusting My "Self," Trusting the Stranger, and Personal and Professional Renewal contained the most commonly

shared elements of the participants' lived experiences. Participants reported that they attended the retreat primarily to explore new approaches to teaching and improve their teaching skills. Participants also said they came away with a clearer sense of their role as a teacher, something not all participants anticipated. After hearing the challenges of the new teachers, one participant said she recalled her earlier struggles, which prompted her to critically reflect on her role as a teacher and her current journey in her academic institution.

As mentioned previously in research question one, participants who engaged in additional reading attended the retreat with the secondary intention of discovering the 'self' that teaches. Those participants reported they had developed a deeper connection to their inner soul or spiritual self. The third theme, Commitment, reflected that all participants felt a renewed sense of commitment to teaching. The findings indicated that participants experienced an opportunity to step away from their daily life, which allowed them to reassess who they are, identify their issues, and determine what action(s) they need to take. This underscores the power of residential retreat settings.

The third research question focuses on how participants view their personal and professional life after their retreat experience. All three themes, Building Connections, Self-Discovery, and Commitment, addressed this question. Whether their issues were professional or personal, participants reported they now had community support, a renewed outlook, and the "tools," which gave them confidence and courage to make whatever changes were necessary to move forward. The whole process (i.e., space, time, place) to reflect on their life allowed them an opportunity to reassess what they need for themselves, not what society tells them they need.

Two participants went on to complete a Master's degree in Theological Studies, and some of the other participants were able to weave spirituality into their lessons. As revealed in Chapter 4, participants reported having incorporated new ideas gleaned from their retreat and integrated them into their classrooms. Some participants applied forms of the retreat's fundamental principles into their professional and personal lives, as a way of living with integrity and authenticity.

Discussion of Findings in Relation to the Literature

Faculty development started over 65 years ago when faculty positions were plentiful, and there was an assumption that teaching skills came naturally (Ouellett, 2010). Support for faculty development has flourished over the years with the establishment of Centers for Teaching and Learning on higher education campuses (e.g., Stanford University, University of Oregon, Vanderbilt University, the University of Hawai'i at Mānoa) across the United States.

Today, when new faculty feel overwhelmed as they balance multiple new roles and learn new responsibilities (Austin & Sorcinelli, 2013), they have more resources available to them. They often need to possess "a range of knowledge and skills pertaining to teaching, research, professional attitudes and habits, interpersonal skills, and professional knowledge about higher education" (Austin, 2010, p. 366). Depending on their needs, faculty development and training options range from on-campus (e.g., training manuals, information sessions, workshops) or off-campus (e.g., one-day seminars, conferences), but faculty development offices may be constrained by their time and resources (Austin & Sorcinelli, 2013), which limits the scope of what is available for faculty at the individual institutions.

As indicated in chapter 2, research studies on faculty development retreat programs are sparse but growing. The literature suggests traditional forms of faculty development and training opportunities have been focused on the improvement of skills and the acquisition of knowledge (Cranton, 1996). Cranton (1996) espoused, "Retreats have more potential than workshops because they are longer in duration and are usually conducted in an atmosphere conducive to reflection" (p. 48). The author further states, "The degree to which the retreat format for development work is congruent with the educator's practice depends on the design, and the activities included" (p. 36).

My findings address the primary themes of Building Connections, Self-Discovery, and Commitment, which indicated that participants gained more than just instructional knowledge and skill development. While there were components of information sharing (i.e., instructional innovation, problem identification) particularly for NGTS, the findings revealed what was far more noteworthy for all participants were the elements of skillful facilitation, language that resonates, and the framework of time, space, and place as key components, which fostered their learning. Participants also indicated they took away positive learning experiences, due to the willingness of others to share and discuss ideas openly, which may have otherwise taken years to achieve on their own.

Cochrane (2013) conducted a long-term study of a series of Courage Study Circles at Lesley University over a period of four years. Although Cochrane's (2013) study was not a faculty development retreat nor did it provide an opportunity for faculty remove themselves from their worksite, the findings are congruent with my results with minor variations in terminology. Lesley University faculty met six times, each time for three hours to share discussions and

reflections (Cochrane, 2013). Participants in both studies commented positively about the structure of the practice (process) of small groups, silence, spaciousness, and invitational (voluntary) participation. Other similarities included the time to reflect and share with others, trusting my judgment (my *self*), increased confidence, safe space, vulnerability, and deeper commitment to teaching. Participants also reported an improvement in their personal and professional relationships, vocational and personal clarity of purpose and an appreciation for the strength of a supportive community.

Although this study was not conducted in a retreat format, the significance for including it is twofold. The first is to highlight the support provided by Lesley University Administration. The Provost provided the financial support for the cost of the books, lunch, and a facilitator stipend (Cochrane, 2013). The second is the validated interest and need of the faculty. Cochrane reported that thirty five faculty, which is one-third of the fulltime Lesley University faculty, had expressed an interest. The close parallel between my study's findings and Cochran's study suggests faculty are seeking opportunities to step away from the busyness of work to review, reflect, and renew their perspective on their role as a teacher, and reassess their personal and professional life.

As mentioned earlier, the research literature of C&R retreats, while sparse, continues to grow. The research on NGTS is rare. Thus, my findings have given these participants a voice. With continued research on retreat programs as an alternative form of faculty development, I hope my research will have added to the current literature. By providing alternative forms of faculty development such as a NGTS or CTT retreat program, reflects support for our faculty in their desire to explore, learn, and grow as adult learners.

Discussion of Findings in Relation to the Theoretical Framework

This study is based on a theoretical framework of transformative learning rooted in adult learning theory. Drago-Severson (2004) contends that "informational learning – new skills and information, adds to *what* a person knows, whereas transformational learning changes *how* a person knows" (p. 19). To paraphrase Taylor (2008), humans have an instinctive drive to make meaning of their daily lives and change is continuous because there are no enduring truths, which means we cannot be assured of what we know and believe. Taylor (2008) further states that as adults we need to develop a more critical worldview to understand our world better.

Some participants shared their worldview or mentioned different aspects of their humanity, which indicated a higher understanding of 'self' in the world. Several participants talked about their place in the world, not just standing in front of the classroom or sitting in a staff meeting, but as a human being within a higher order, or as one participant named it – "the Divine Oracle." For some participants, having a clearer connection between their role and soul was invigorating, and for others, their connection to their soul or inner spirit were epochal or life changing.

As adults we need to learn "how to negotiate and act upon our own purposes, values, feelings, and meanings rather than those we have uncritically assimilated from others" (Mezirow, 2000 p. 5). One participant who dubbed himself a "Poster Child," for a classic mismatch came to the realization that his cultural background had dictated his decision to step into a role which would have created dire consequences had he continued to ignore the warnings. Kegan (2000) adds that we must go beyond the acquisition of informational knowledge and skills development because learning needs to "bring valuable new contents into the existing form of our way of

knowing….Learning aimed at changes not only in *what* we know but changes in *how* we know" (p.49).

Merriam (1987) argues that "if we understand how adults learn we should be able to predict when and how learning will take place, and as practitioners, arrange for this occurrence" (p. 469). While this may apply in an ideal world, we are unable to predict or guarantee this with any certainty. However, the CTT and NGTS program provides an excellent process (i.e., space, time, place) to foster the learning of adults.

Most participants did not all experience all phases of transformative learning as shown in Mezirow's circumscribed ten phases (see Table 2.1). Some of the participants indicated they experienced a disorientating dilemma and some reported that they would vacillate between phases as they reassessed their situation. Participants reported their experiences fell primarily within Meirow's phase 2, which includes self-examining feelings (i.e., loneliness, shame, fear). Findings showed they also experienced phases 4 through 9. These phases involve recognizing one's discontent and sharing the process of transformation with others who have negotiated similar change, exploring options for new roles, planning a course of action, acquiring knowledge and skills for implementing one's plans, trying new roles, and building competence and self-confidence in new roles and relationships.

Some participants reported their transformative learning impacted them at different points in time (e.g., unexpectedly, extemporaneously, in retrospection) and in various situations (e.g., committee meetings, family gathering). Given the findings, this confirms that transformative learning can occur within the context of adult learning in a faculty development retreat program. What follows are implications for practice and for theory based on the findings of my research.

Implications for Practice

The previous section discusses the interwoven connections with the literature. This section presents the implications for practice, which may help to inform academic administrators, faculty development centers, faculty, and anyone interested in the area of faculty development in higher education. Research outlined in chapter 2 showed that faculty development programs, starting in the mid-1960s, focused on improvement of skills and acquisition of knowledge to improve teaching (Cranton, 1996, Gappa et al., 2007).

Centers for Teaching and Learning were later created to support faculty development opportunities as a critical component for ensuring institutional quality, responsiveness, creativity, and excellence (Austin & Sorcinelli, 2013, Sorcinelli et al., 2006). Austin & Socinelli (2013) argued that traditional perspectives and organizational structures can no longer adequately meet the needs of faculty and their institutions. Additionally, as faculty development becomes a more professionalized field (Austin & Sorcinelli, 2013), further research on faculty development opportunities such as this study may have implications for future practice.

In addition to the traditional practice of information gathering or improving skills for faculty development, retreat programs provide an alternative option for growth and learning. Retreat programs such as CTT and NGTS provide skilled facilitators who create the welcoming environment (i.e., space, time, place), which fosters the three primary themes of building community, encouraging self-discovery, and strengthening commitment.

Feedback summaries such as those mentioned in the previous chapters can also have implications for the practice. The feedback survey has practical implications for retreat facilitators who are responsible for implementing quality retreat programs for faculty.

Immediately following a retreat, facilitators generally discuss corrective changes which need to be implemented for the next retreat. Affirmation feedback provides incentive for facilitators to continuing to put in the labor of love to create the time, place, and space for the next retreat. Corrective feedback and clarifying-expectation feedback provides valuable insight from the participants' perspectives to aid in the facilitators' learning. Rather than putting the feedback summaries on the shelf, perhaps the information can be used to expand the literature on faculty development.

Past feedback data can also have implications for practice from the perspective of those serving in the role as Faculty Developers on university and college campuses nationwide. The historical data collected by both programs can be analyzed to determine what, if any, were the program changes made in response to the shifting faculty needs over the years. The historical and epistemological background of retreat programs for faculty would add to the current literature. If retreats are being conducted across the nation, a study encompassing several states could potentially produce an informative and interesting aggregate study on faculty retreat experiences.

Another suggestion is to conduct a longitudinal study. Follow-up questionnaires can be sent to past participant lists to determine if they are still integrating retreat principles and practices after several years (e.g., two years, five years, seven years), and inquire how has it impacted the participant. The study results would help to inform academic research and be useful in discussions with academic institutions to validate the benefits of faculty development retreat programs. The feedback can also inform others interested in faculty development to help keep the discussion alive.

On campus, faculty developers have the challenging responsibility for creating and facilitating workshops and topic sessions, as well as maintaining a resource library and offering a wide range of services to support a diverse faculty population with a wider range of needs. Studies such as this, which give voice to the faculty and their experiences help to inform faculty developers to discern options to meet the needs of their faculty.

Since time and budget constraints make it challenging to implement every novel idea, a survey of faculty needs is imperative. As units face budgetary constraints for conference travel, faculty may need to look inward at campus resources to continue their growth and learning necessary to perform their job.

Because of increased responsibilities and new expectations, mentioned earlier as some of the challenges faculty face, opportunities to create new ways to foster learning on campus will fall on faculty developers. By helping to facilitate collaboration within the unit and between units, faculty development activities could flourish and expand on campus. Faculty developers play an integral part in the effort to create a positive and supportive faculty development environment. Research studies such as this helps to inform practice and keep the discourse alive.

Implications for Theory

Based on the comments participants made about their transformative learning experiences, the findings from my study could have implications for transformative learning theory. The findings could be used to inform researchers, academic institutions, and everyone interested in faculty development, within the context of transformative learning. While participants reported experiencing some aspects of Mezirow's 10 phases of transformative

learning, some also reported vacillating between phases as they reassessed their personal or professional situation.

This study did not fully confirm the theory, nor did it disconfirm it. Since participants based their transformative learning experiences on their own meaning-making, the findings deviated from the pattern of Mezirow's 10 phases. It may be that adults are more likely to experience transformative learning in a more piecemeal arrangement rather than Mezirow's original theory suggests.

As mentioned previously, facilitators provided past CTT and NGTS participants with a feedback survey. This feedback survey has two possible implications to inform theory. The first is to explore the possibility of modifying the feedback survey currently in use. By using the feedback survey to inquire whether the participant felt they experienced transformative learning and if so, in what ways, could result in data collection for future research at no additional cost. The survey question would utilize the key word (i.e., transformation, transformational, transformative) depending on the study. This data collection could have implications for expanding research on transformative learning theory or related theoretical constructs. Basically, this is an unexplored opportunity which could be used to gather aggregate data to inform future research options.

One of my interview questions focuses on whether the participant had a transformative learning experience, so this provided the ideal underpinning of my theoretical framework. To appreciate transformative learning, one must conceive learning as development, even among adults in and outside of the workplace (Drago-Severson, 2004).

Not all academic research and writing provides a significant contribution to the field, but turning participant feedback into academic research gives participants a voice and an opportunity to share their experiences. The data from the past CTT and NGTS feedback surveys could support a need for a nationwide quantitative study or a long-term qualitative study of participants' transformative learning journeys.

The second implication would be to inform research on faculty development in higher education. By keeping the discourse alive, it would provide academic credence, and garner administrative support for faculty retreats as an alternative to the traditional faculty development programs (i.e., conferences, workshops, topic sessions). Research publications on faculty development bring it to the forefront, in particular for faculty who may be seeking faculty development for self-improvement.

The use of aggregate data, previously collected by CTT and NGTS feedback surveys and program archives, could be reviewed to determine if historical adjustments to the retreat program were made to meet the changing needs of the faculty or made in relation to the changes occurring in higher education. The findings would add to the body of literature written on the history of faculty development. Additionally, a review of the aggregate data may substantiate the need for a larger study on a national or international level. Further research on faculty development opportunities such as the CTT or NGTS retreat programs could have major implications for theory and document awareness of the value we place on our faculty and their diverse needs. Having a deeper understanding of how retreat programs impact faculty experiences and their personal and professional lives through research studies such as this, helps to inform other faculty, facilitators, faculty developers, and institutions of higher education.

Recommendations for Further Research

My qualitative research encompassed a small group of study participants but their perspectives of their experiences helps to inform research for conducting further studies. Based on the findings, there are two recommendations for further research.

The first is to conduct a longitudinal research on retreat programs to establish whether participants go through the 10 phases of Meziro's transformative learning in a systematic pattern rather than skipping or fluctuating through the phases as my study participants reported. Based on what has already been revealed, it would be beneficial to conduct another qualitative study with participants that have the similar demographics (e.g., same gender, similar academic disciplines, same types of institutions).

The second recommendation is for the CTT or GTS programs to revise their feedback evaluations to include whether a transformative learning experience has occurred for the participant and if so, to please explain. The intent is for further research to yield information directly related to transformative learning, which would have implications for the theory. I believe these two recommendations express the need for further research on faculty development retreat programs, in particular within the context of transformative learning.

Conclusion

The literature reveals concerns about rapidly occurring significant changes in the world, which affects higher education (Duberstadt & Womack, 2003, Gappa et al., 2007). Newman et al., (2004) calls it a "demanding, exciting, and risky time for colleges and universities" (p. 1). The effects of these major changes, according to Gappa et al., (2007) are "changing patterns in faculty appointments, declines in faculty autonomy and control, an escalating pace of work and

expanding workloads, increasingly entrepreneurial and high-pressure environments that hinder community and institutional commitment, and a need for continuous, career-long professional development (p. 14).

Some of the concerns affecting higher education are already prevalent on campuses based on the findings of my study. Study participants mentioned the stress of contract renewal or getting tenured and fiscal constraints. They mentioned the absurd pace and increasing workload, also named as busyness, time management issues, tension, barrage of emails, classic mismatch, and overwhelmed. Participants spoke of the potential loss of the sense of an academic community (Gappa et al., 2007) as they described walking down the hallway with closed doors and vacant offices since technology allows them to work from home. And the final point Gappa et al., (2007) mentions is the need for continuous professional development.

I hope the discourse continues and research studies such as this will help to inform administrators to garner their continued support of faculty development opportunities, in particular the retreat format offered by CTT or NGTS professional facilitators.

This study provides the faculty perspectives of their retreat experiences and their reflective meaning-making of those lived experiences. Additionally, the findings indicate how the participants' transformative learning manifests as strengthened connections with students, colleagues, and family members. As we have seen in this study, the value of the experience impacts the participants' attitude towards their role in higher education, and their personal and professional life, and the world.

Appendix A

Letter/Email Invitation to Potential Participants

Dear _____:

Aloha! My name is Richarda "Rikki" Mitsunaga and I am a doctoral student at the University of Hawai'i at Mānoa's College of Education. I am conducting research to gather information and gain an understanding of the essence of retreat programs from the perspective of higher education faculty participants and to review how faculty have integrated what they have learned in their professional life.

You have been identified as a potential participant for this study because you have participated in two or more retreat programs offered by (insert: National Great Teachers Seminar or Courage to Teach). Participation in this study involves agreeing to be interviewed (insert: in person, by Skype) at your convenience during the month of _____, 2015. The interview process involves two sessions requiring 45 minutes to an hour per session. The interview will include questions such as "what characteristics of the program did you find appealing or directly relevant to what you were seeking? Have you integrated what you have learned from the program into your professional life? And if so, in what ways?"

As a participant, you will be invited to share 'artifacts' with me that may aid in my understanding of your experiences in your role as a faculty. These may include poems, pictures, photographs, journal entries or any item which reflects a significant moment, a profound discovery, a special memory, or any item that expresses your faculty role or transformative learning that has occurred from participating in the retreat program.

I hope you will consider assisting me in my research study. If you would like to participate, please complete the attached consent form and return it to me as a scanned pdf document via email to Rikki.Mitsunaga@hawaii.edu. When I receive your form, I will contact you to set up a date and time for our interviews.

If you are unable to participate or do not fit the criteria, please consider suggesting other potential participants for my study. If you have any questions, please feel free to email me or call me. My cell phone number is (808) 754-1626.

Thank you in advance for your kind support of my research.

Sincerely,
Rikki Mitsunaga
Doctoral Student, University of Hawai'i at Mānoa

Appendix B

Informed Consent

A Phenomenological Study of Faculty Development Experiences

My name is Richarda (Rikki) Mitsunaga. I am a graduate student at the University of Hawai‘i at Mānoa in the College of Education – Curriculum and Instruction program. I am conducting this research project as part of the requirements for earning my PhD. The purpose of this research study is to gather information and gain a better understanding of the essence of off-site residential/retreat faculty development programs from the perspective of the participants. Additionally, to explore ways in which the learning obtained from the program is being integrated into the field of higher education by the faculty participant. I am asking you to participate in this study because you have participated in (*insert program:* National Great Teachers Seminar *or* Courage to Teach®) on two or more occasions.

Activities and Time Commitment:

If you participate in this research study, I will meet with you for an interview at a location and time convenient for you; or given our geographical restriction we can arrange for a skype interview at a time that is convenient for you. The interview process will consist of two, or three if necessary, meetings with 7 - 10 open-ended questions during each session. Each interview session will take 45 minutes to 1½ hours. The interview will include questions such as, "what prompted you to seek an off-site residential/retreat program? What characteristics of the program did you find appealing or directly relevant to what you were seeking? How has the program impacted on your personal or professional life? Have you integrated this work into your professional life? And if so, in what ways?"

During our first meeting, I will be sharing an artifact which is symbolic of my personal experiences with the (*insert program:* National Great Teachers Seminar or Courage to Teach®.) By doing so, I hope this will allow you to get to know me a little better. I would like to invite you to consider sharing artifacts or symbolic items that is reflective of your role as a faculty member working in higher education, and the experiences or learning gained from your participation in the (*insert program:* National Great Teachers Seminar *or* Courage to Teach®) program. You may choose to share multiple artifacts and share them whenever you feel most comfortable during our interview sessions.

Only you and I will be present during the interviews. I will audio-record the interview so that I can later transcribe the interview and analyze your responses. You will be one of about 12 people whom I will interview for this study. With your permission, I may also ask to video-record the interview in which you share your artifact so that I can capture emotions and movements or if you prefer, I would like to take a still photograph of your artifact.

Benefits and Risks:

There will be no direct benefit to you for participating in this interview. The results of this project may help to increase or improve off-site residential faculty development programs to benefit faculty in the future. I believe there is little risk to you in participating in this research project. You may become stressed or uncomfortable answering any of the interview questions or discussing topics with me during the interview. If you do become stressed or uncomfortable, you can skip the question or take a break. You can also stop the interview or you can withdraw from the project altogether.

Privacy and Confidentiality:

I will keep all information in a locked file drawer in my home office. Only my University of Hawai‘i at Mānoa advisor and I will have access to the information. The University of Hawai‘i Human Studies Program has the right to review research records for this study. After I transcribe all of the interviews, I will erase or destroy all audio and video recordings. Unless you specifically state otherwise, when I report the results of my research project, I will not use your name. Nor will I use any other personal identifying information (i.e., academic institution) that can identify you without your permission. You may select a pseudonym (alternate name) and I will report my findings in a way that protects your privacy and confidentiality to the extent allowed by law.

Voluntary Participation:

Your participation in this project is completely voluntary. You may withdraw from this study at any time. If you stop being in the study, there will be no penalty or loss to you.

Questions:

If you have any questions about this study, please call (808) 754-1626 or email me at Rikki.Mitsunaga@hawaii.edu You may also contact my advisor, Dr. Jeffrey Moniz, at (808) 956-9679 jmoniz@hawaii.edu. If you have questions about your rights as a research participant, you may contact the UH Human Studies Program at (808) 956-5007 or uhirb@hawaii.edu.

Please keep a copy for your records.

If you consent to be in this research project, please complete the following and sign below.

Then scan and return this form to Rikki.Mitsunaga@hawaii.edu

Signature(s) for Consent:

I give permission to join the research project entitled, *A Phenomenological Study of Faculty Development Experiences*

Please initial next to either "Yes" or "No" to the following:

_____ Yes _____ No I consent to be audio-recorded for the interview portion of this research.

_____ Yes _____ No I consent to be video-recorded for the interview portion of this research.

_____ Yes _____ No I give permission to allow the researcher to use my real name to be used for the publication of this research.
My preferred pseudonym is _____

_____ Yes _____ No I give permission to allow the researcher to use my academic institution's name to be used for the publication of this research

Name of Participant (Print): _____

Participant's Signature: _____

Date: _____

Appendix C

Semi-Structured Interview Questions

Interview Session I

Introduction: *includes brief background of researcher, explanation of study and artifact protocols, sharing of my artifact. Sharing of their artifact.*

1. Background Information: Where are you from? Where did you grow up? Where did you obtain your education?

2. What led you to the teaching profession? How has your upbringing influenced your decision to teach? How long have you been teaching in higher education? Can you tell me a little bit about some of the significant people (e.g., family, colleagues, mentors) that have influenced your life.

3. Please tell me about your institution (e.g., four year, community college, public) What department or field of study do you teach in?

4. Please tell me about yourself in relation to your faculty role (e.g., classification or status – tenured, associate professor). What are some of the stressors you face in your role as faculty?

5. Tell me what prompted you to seek a retreat program? What characteristics of the program did you find directly useful, most relevant.

6. How many times have you participated in the program? Why did you keep going back?

Closing: *wrap up and briefly introduce what will be involved in next interview session. Reconfirm date/time of next interview session.*

Note: Research study projects for two 60 – 90 minute interview sessions. Length of time will depend solely on the participant's comfort and willingness to continue sharing information related to my study during each session.

Appendix D

Semi-structured Interview Questions

Interview Session II

Opening: *briefly recap where we left off, ask if there was anything additional that participant thought of after the interview ended and wanted to add. Ask for clarification of response from previous interview, if needed. Repeat artifact protocol, if needed.*

1. Please tell me about some of your most meaningful/significant retreat experience(s).
   What do you feel that you have gained from participating in this program?
   On a blank piece of paper, can you draw a picture of your work life.

2. Do you feel that you have had a transformational learning experience? Please explain.
   Please draw what that looks like or provide a metaphor to describe your experience.

3. Has the program impacted on your personal or professional life? If so, in what ways does it show up? Please give concrete examples.

4. Have you introduced or integrated what you have learned or gained from your experiences with this program into your professional life? Please explain.

5. Do you keep a journal? When did you start to journal?
   What prompted you to start journaling? Have you recorded or documented your retreat program experiences? If so, would you be willing to share some of your journal entries that express or reflect your transformational learning?

Closing: *Is there anything else you would like to add (that I may not have inquired about)? Do you have any questions for me? Thank you for participating in my study.*

Note: Research study projects for two 60 – 90 minute interview sessions. Length of time will depend solely on the participant's comfort and willingness to continue sharing information related to my study during each session.

Appendix E

Demographic Information Sheet

Participant Background Information

Participant Assigned Number # _____ or Pseudonym _____

Gender: M / F Race: _____

Age Group (circle): 30-40 40-50 50-60 60-70 70-80

Academic Institution (circle): Public 4 yr Private 4 yr Public 2 yr Private 2 yr

Name of Institution: _____

Years of Employment: _____ Years of Teaching: _____

Position/Title/Rank: _____

Academic Discipline/Specialization: _____

Things that cause you stress: _____

_____

Mezirow's Ten Phases of Transformative Learning	
Phase 1	A Disorienting Dilemma
Phase 2	Self-examination
Phase 3	A critical assessment of assumptions
Phase 4	Recognition of a connection between one's discontent and the process of transformation
Phase 5	Exploration of options for new roles, relationships, and actions
Phase 6	Planning a course of action
Phase 7	Acquiring knowledge and skills for implementing one's plans
Phase 8	Provisional trying of new roles
Phase 9	Building competence and self-confidence in new roles and relationships
Phase 10	A reintegration into one's life on the basis of conditions dictated by one's perspectives

Source: Mezirow et al., (2009) Transformative Learning in Practice

Appendix F

IRB Approval

Office of Research Compliance
Human Studies Program

UNIVERSITY of HAWAI'I® MĀNOA

March 16, 2015

TO: Richarda Mitsunaga
Principal Investigator
College of Education – Curriculum Studies

FROM: Denise A. Lin-DeShetler, MPH, MA
Director

SUBJECT: CHS #22891- "A Study of Faculty Development Experiences"

This letter is your record of the Human Studies Program approval of this study as exempt.

On March 16, 2015, the University of Hawai'i (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45CFR 46.101(b)(Exempt Category 2).

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at http://www.hawaii.edu/irb/html/manual/appendices/A/belmont.html.

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via email at uhirb@hawaii.edu. (The subject line should read: Exempt Study Modification,) The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program at 956-5007 or uhirb@hawaii.edu. We wish you success in carrying out your research project.

1960 East-West Road
Biomedical Sciences Building B104
Honolulu, Hawai'i 96822
Telephone: (808) 956-5007
Fax: (808) 956-8683

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